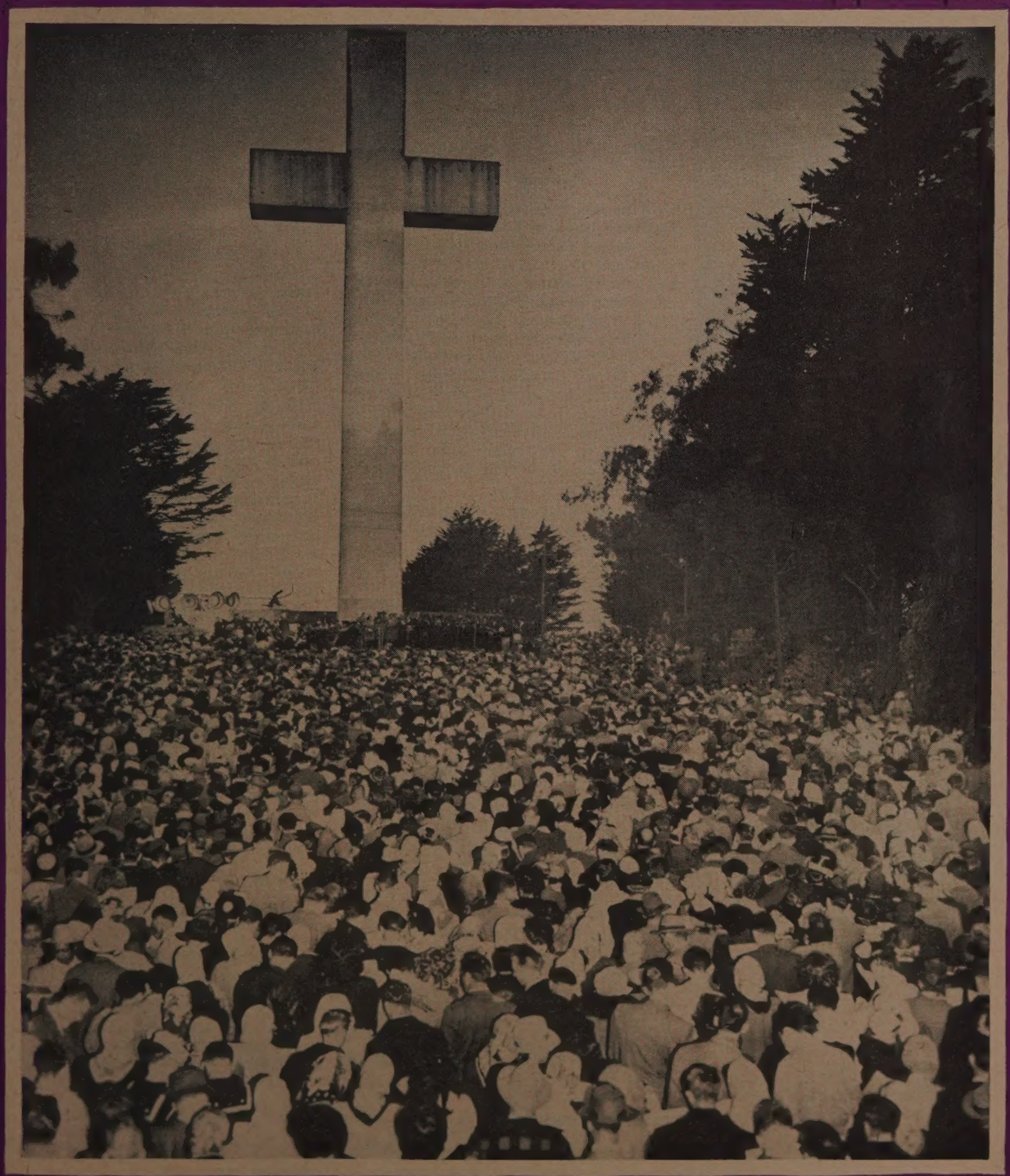
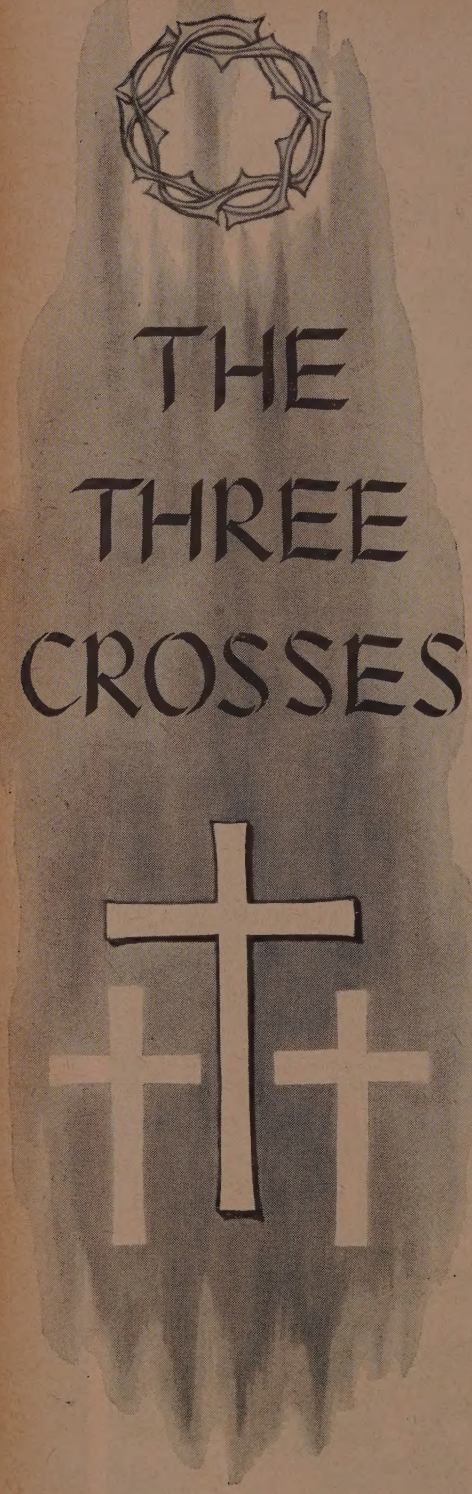
THE *Lutheran* WITNESS

MARCH 31, 1953



RELIGIOUS NEWS SERVICE



THE THREE CROSSES

By LUTHER P. KOEPKE
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It is Friday — Good Friday — more than nineteen hundred years ago. As we stand in spirit once again beside a little knoll outside the city of Jerusalem, we see some strange events transpiring. Three men are being nailed to crosses, an incident which in itself is not unusual, for it has happened frequently here. But there is something strangely different going on today. A crowd has gathered which is much larger than the few passers-by who ordinarily stop to watch the crucifixion of criminals. It is a crowd which is divided in its attitude, for some women beneath the center cross are weeping, while men standing near by are jeering and ridiculing.

Strange Events

The strange events of this Friday begin to unfold. There is darkness at high noon — something which has not happened previously in the history of the world. There is a quaking of the earth, and people long dead are coming from their graves. There are soldiers gambling beneath the crosses as men are dying. There are ridicule, scorn, and abuse heaped on the thorn-crowned head of Him on the center cross. There are a few moments of silence, the silent confusion which always is present when the angel of death comes into time to take a soul into eternity.

As we raise our eyes amid these events, we notice a little more clearly the three crosses silhouetted against the darkness, the blackness of that first Black Friday.

Selfishness

On the first cross hangs a thief, a renegade, who represents the final result of the sin of *selfishness*. It is quite clear that he is selfish and sinful, for he has been nailed to the cross for stealing as well as for other crimes committed against the laws of man and God. This selfish thief thinks only of himself even as he hangs near death, for he calls out in his dying moments to the One on the middle cross: "If Thou be Christ, save Thyself and us!" Take note of the dying thief, then, hanging between earth and heaven on a cross. Earth and men had abandoned him — he had abandoned heaven and God. As we look at the first cross, we are reminded clearly and sharply that selfishness kills the soul for time and eternity. It did so with this thief, and selfishness still kills the souls of men today. But there is forgiveness for this sin also, and it is precisely because of sinful men that the One on the center cross died.

Self-Surrender

As we turn our eyes to the cross on the other side, we see another thief. He is different in his attitude from the first one, for this thief represents *self-surrender*. This man, too, was guilty of crimes, as was the first thief. He chides his fellow thief by saying: "Dost not thou fear God, seeing thou art in the same condemnation?" Then he surrenders his life and his future hope to Christ on the middle cross with the plea: "Lord, remember me when Thou comest into Thy kingdom." When a man surrenders his life in penitence and faith to Christ, he will receive the mercy of a gracious God. The words ring out from the center cross: "Today shalt thou be with Me in Paradise." A life thus surrendered completely to Christ is a life saved for time and eternity.

Self-Sacrifice

As our eyes move to the center cross, we see the full and final example of *self-sacrifice*. This center cross is hallowed, for it bears Christ — "very God of very God" — dying for sins He did not commit, dying because He loves sinful men. The Son of God, stainless and sinless, dying for men stained with sin. This is the only death of its type in all history. Men may talk of love — here is the supreme example. Men may speak of self-sacrifices — here is the best demonstration. The sinless Son of God dies that sinful men may live through faith in Him.

We can understand the crosses on the left and on the right, for many a man has exchanged God for gold, purity for passion, love for lust, or wine for wisdom and did not realize what a bad bargain he had made until it was too late. These sins also may have touched our lives. But the cross in the center bringing death to the innocent Christ finally defies explanation — it can only be believed. Here, then, we believe the unbelievable, for the Son of God is dying for sinful men, so that they can live with God now and forever. On Good Friday we say with the centurion: "Truly, this Man was the Son of God."

In the Cross of Christ I glory,
Towering o'er the wrecks of time.
All the light of sacred story
Gathers round its head sublime.

When the woes of life o'ertake me,
Hopes deceive, and fears annoy,
Never shall the Cross forsake me;
Lo, it glows with peace and joy.

Bane and blessing, pain and pleasure,
By the Cross are sanctified;
Peace is there that knows no measure,
Joys that through all time abide.

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The Cross a Mighty Magnet

By L. W. SPITZ

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Jesus spoke of Himself as the Bread of life, the Door of the sheep, the true Vine — terms of things with which His hearers were acquainted. Had they been as keenly interested in science as we are today, He might have spoken to them in terms of magnetism, electricity, or atomic power. As a matter of fact, He does speak of His death in a manner which makes us think of His cross as a mighty magnet. In the week of His death He said: "And I, if I be lifted up from the earth, will draw all men unto Me." A magnet attracts magnetic materials; Jesus speaks of His drawing power on the cross. His death gives His cross its magnetic force.

Instrument of Death

The cross a magnet? — Crosses were made of wood. Two rough pieces of timber nailed transversely. Wood is not magnetic; nor was the cross as such an attractive device. It was at best a cruel instrument of pain and death, reserved for the worst of criminals. Runaway slaves and traitors were crucified. The malefactors who were crucified with Jesus had to admit the justice of their punishment according to the laws of that time. The cross was an accursed tree, and cursed was everyone that hung on such a tree.

The cross of Christ was no exception. It was as hard and heavy to bear as any cross and just as repulsive. Moreover, it was an instrument of death for sin and crime. Though He Himself had done nothing amiss, Jesus bore the sin of the world. Scoffers might rail at Him, but the sun hid its face, and the earth trembled.

Drawing Power

Nevertheless, the cross on Calvary loses its repulsiveness and, on the contrary, exerts a magnetic force, drawing all men to the Crucified as soon as the reason for His death appears. In the light of Scripture His cross becomes a tree of life. In truth, everyone was cursed that hung on a cross, but Christ redeemed us from the curse of the Law, being made a curse for us, when He was hanged upon that tree. He gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father.

The Serpent of Brass

Jesus Himself gives us the clue to the drawing power of His cross. In the process of drawing Nicodemus to Himself, He said: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life." Moses relates that as the Israelites journeyed from Mount Hor by way of the Red Sea to pass by the land of Edom, the people became discouraged because of the way and murmured against God and against Moses, insolently demanding: "Wherefore have ye brought us up out of Egypt to die in the wilderness? For there is no bread, neither is there any water; and our soul loatheth this light bread [manna]." Thereupon the Lord sent fiery serpents among the people, which bit them, so that many of Israel died. However, when the people repented of their sin and asked Moses to pray for them, God instructed Moses to make a fiery serpent and set it upon a pole. He said: "It shall come to pass, that everyone that is bitten, when he looketh upon it, shall live." So Moses made a serpent of brass and put it upon a pole, and if a serpent bit any man, when he beheld the serpent of brass, he lived. It is easy to visualize the scene. A serpent put on a pole is not an attractive spectacle to behold, but in this case it was a guarantee of life. Death among the fiery serpents on the ground gave the serpent of brass its drawing power.

The Tree of Life

This helps us comprehend the drawing power of the cross on Calvary. Only if the sinner's eyes behold it, can he live. There alone is healing from the venom of sin, from the old serpent's sting, from the sting of death. God commanded Adam: "Of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Deceived by the subtile serpent, Adam and Eve did eat of it and died; but death did not stop there. Paul says: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Thanks be to God, however, that he could also say: "If through the offense of one many be dead, much more the grace of God, and the gift of grace, which is by one Man, Jesus Christ, hath abounded unto many." Hence, as the tree of the knowledge of good and evil was a factor in death's coming into the world, so the cross of Christ has, in fact, become the tree of life. He who on the cross was delivered up for our offenses was raised again for our justification. In the light of Easter morning the cross draws the eyes of dying men upon itself and upon Him who was lifted up from the earth.

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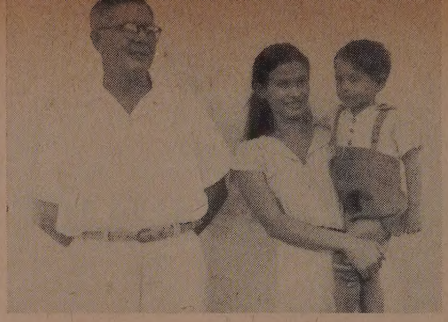
Crucifixion, Anthony van Dyck (1599—1641)

For All Men

It is not merely the fear of death and the desire to live that draws men to the cross, but God's divine love, which it symbolizes; for "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Jesus so loved the world that He agreed to do the Father's will for the redemption of all men and became obedient unto death, even the death of the cross. There we have the real drawing power of the cross — divine love! God had declared by the Prophet: "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee."

Such love, however, engenders love. As we look upon the cross, let us remember that Christ "died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again."

Octavio Simon Cruz (second from left) and Ciro Mejia (in dark suit) with other members of the congregation at Pasaquina, El Salvador, stand in front of Senor Cruz's pharmacy



The Rev. Amado Espinal and family, Goascoran, Honduras

Eulogio Lira, soapmaker, who serves the spiritual needs of 2,000 at Mina El Limon, Nicaragua

Here RELIGION Is a LUXURY

By ROBERT F. GUSSICK

Missionary, Guatemala City, Guatemala

Nineteen inches of rain had fallen in the past 24 hours. That's the wet season in Central America! Pastor Gerhard Kempff of Zacapa, Guatemala, and I were on a train bound for Nicaragua's interior, where there is "gold in them thar' hills." Señor Eulogio Lira had sent us numerous pleas to visit Mina El Limón, where, he claimed, despite the wealth in the ground there was appalling spiritual poverty among the people.

The closest station to the mine, Malpaisillo, is little more than a ticket office, a clutch of houses for the freight personnel, and the ever-present tavern. Fortunately the doctor of the mine was on the train and consented to share his jeep with us and four other passengers for the 12-mile trip inland.

In the dry season there probably was a road, but this time of year a swirling river carried the rains down the rocky mountain slopes. Bucking a mounting current that at times threatened to turn the willing Willys right off its course, we drove for an hour in water over the axle.

The Soapmaker

We found Señor Lira, the local soapmaker for 2,000 people who lived off the mine. He had lost one leg at an early age and now on a wooden substitute skidded along in the mud.

His simple clapboard house — a jumble of soap barrels, chairs, beds, and a table — had been elongated to include a chapel, for he was the only spiritual light in the entire community. This humble layman sold soap but was much more interested in cleansing souls through the grace of Christ.

Like many others, he has heard of our Church through the Lutheran Hour, and is making good progress with the Bible Correspondence Course. In a small way he is able to pass on what he learns to hungry souls.

Realizing his shortcomings, he asked that we begin work where he had laid the foundation. His is not the only cry from the Central American hinterland.

Spiritual Poverty

On our survey trip through the five republics of Central America and Panama, by station wagon as far as the highway system would allow and then by train and plane, we saw that these conditions are general. Although larger cities may boast splendid churches, architectural monuments of the conquerors, and sizable congregations that trace their beginnings to the Protestant efforts of the past 25 to 50 years, we cannot understand the spiritual poverty of the rural districts until we meet it face to face. In rural Central America religion is a luxury.

Outside the strong population centers, religion as a part of living is as unknown as artichokes in the Arctics. Perhaps once a year an itinerant priest makes his call for a procession in honor of the local saint's fiesta, but such calls have never made the church any more than a visitor in the lives of these religious illiterates. In these rural areas, where the greater proportion of Latin Americans live, the church is at its poorest. In the United States we may take for granted that all but a few in Latin America are members of the Roman communion, but it is closer to the truth to say that the Roman Church

is still a mission, since the majority of priests are foreign born.

Nor has Protestantism done any better. Anxious to bypass this mistake by creating a national clergy and desirous to found self-contained congregations as quickly as possible, many of the missions have evangelized the countryside widely, but left little guidance to a struggling group to realize the creation of a church in the full sense of the word.

Religious Blight

In Central America we saw many villages which once had a pastor, but which today have a dying handful of "believers," wondering where they can find assistance to cure the religious blight that lies on the land. To check the possibilities of beginning work in some of those spiritual "dust bowls" was the purpose of our trip.

From Nicaragua we dropped from the mountains to the hot, humid Pacific coastal plain of Honduras, not far from where the beautiful Gulf of Fonseca swallows up the volcano range that marks the horizon of El Salvador.

On a Sunday morning we drove into Choluteca for an impromptu session in the barbershop of Asisclo Rodríguez, the Lutheran Hour contact there, where we heard that only 15 people attended morning service in the Protestant mission — after some 20 years of work! The American missionary in charge, now an elderly man, speaks Spanish with such difficulty, the natives said, that they can hardly understand him. Another mission in the town closed recently when the national pastor resigned because of tuberculosis. Now they asked us to help them found a church, so that the message of the Lutheran Hour might become active.

At the other end of Honduras' 80-mile stretch of the Pan American Highway we twisted off for several miles along an hour's worth of rocks and dips to the settlement of Goascorán, planted four centuries ago by the Spaniards.

(Continued on page 13)

EASTER
the Feast of Feasts

By WALTER E. BUSZIN
Professor of Liturgics and Hymnology
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RELIGIOUS NEWS SERVICE

"Christ is risen"—"He is risen indeed!" With these meaningful words countless Christians greet each other on Easter Sunday, the day which even the early Christian Church singled out as the Feast of Feasts. The exuberant character of the Feast of the Resurrection of Our Lord expresses itself in the Graduals of Easter Sunday, Monday, and Tuesday; these all employ the words of Psalm 118:24 to exclaim:

This is the day which the Lord hath made; we will rejoice and be glad in it.

The entire Easter season, extending from Easter Sunday to the day before Pentecost, is one of exultant joy. The Gospels read on the Sundays of the Easter cycle all testify to the glory of the risen Christ. The Hallelujah is again heard in our liturgies, as is also the angelic and exalted *Gloria in Excelsis.* The Epistles of the season speak not only of struggle and suffering, but also of the great blessings and loving protection which Christ, the Shepherd and Bishop of our souls, guarantees us; they speak, too, of the victory which overcometh the world, our flesh, and the grave. The Epistles likewise urge us to be sober and to watch unto prayer, since the risen and ascended Christ not only suffered and died for our sins, but now intercedes for us before the throne of God.

Introits, Graduals, and the Collects of the season all contribute to keep before our minds the vitalizing character of the season. Its joy asserts itself even on Ascension Day, when our Easter joy fuses with the joy of the important Feast of the Ascension. On that day we sing in the Introit:

Oh, clap your hands, all ye people: shout unto God with the voice of triumph (Ps. 47:1).

Note all the Hallelujahs of the Gradual for this day:

Hallelujah! Hallelujah!
God is gone up with a shout: the Lord with the sound of a trumpet. Hallelujah!
Thou hast ascended on high: Thou hast led captivity captive. Hallelujah!

We dare not ignore the ring of victorious joy heard in our grandest Easter hymns. The first one found in our *Lutheran Hymnal* (No. 187), "Christ Is Arisen from the Grave's Dark Prison," is one of the great hymns of the ages. This hymn, from the 12th century, has withstood the ravages of time. In many Lutheran churches throughout the world the tradition of singing it as the first hymn of the inspiring Easter service is perpetuated to this day. Paul Gerhardt's "Awake, My Heart, with Gladness" (No. 192) still enjoys its widespread popularity; the same applies to "I Know that My Redeemer Lives" (No. 200) and "Jesus Christ, My Sure Defense" (No. 206). Because of its virile and comforting resurrection message, many Christians regard the latter as the finest funeral hymn in the *Lutheran Hymnal.* The spirit in other excellent Easter hymns in our hymnal blends beautifully with the liturgical propers of the Easter season.

The overwhelming character of the glorious Easter message finds expression also in much choice choir music of the Christian Church. Pretty little Easter ditties and catchy tunes are hardly suitable for a service which commemorates a resurrection so momentous that it caused a "great earthquake" (Matt. 28:2) and so important that St. Paul unwaveringly and by divine inspiration wrote to the Corinthians: "If Christ be not raised, your faith is vain; ye are yet in your sins."

Among Christian people the joy of the Easter season pervades all life, including Christian folk life. From the towers of churches staunch Easter hymns are often either sung by choristers or played by brass ensembles, sometimes as early as 4:00 A. M. As at Christmas, so also at Easter, gifts are given to the poor and needy, slaves have been granted freedom for Easter week, prisoners have been released, and debts canceled. Easter eggs are still given to children to illustrate that just as something live, like a little chick, can come forth out of the stone-like shell of an egg, so did the resurrected Christ come forth from a grave sealed by a huge stone; it signifies, too, that on the Last Day we shall come forth from our sealed coffins and vaulted graves to enter with our glorified bodies into the mansions of heaven.

Need we wonder that the Early Church referred to Easter Sunday as the *Great Sunday* and the *Feast of Feasts?* We say with St. Paul:

O death where is thy sting? O grave where is thy victory?
The sting of death is sin; and the strength of sin is the Law.
But thanks be to God, which giveth us the victory through our Lord Jesus Christ!

THE Apostles' Witness OF THE Resurrection

By ARTHUR F. KATT
Pastor: St. Peter's Church, Shaker Heights, Ohio

Detail, *Resurrection of Christ*, Giovanni Cariani (ca. 1480—1548)
COURTESY, LIBRARY, CITY ART MUSEUM OF ST. LOUIS

The Scriptural evidence for Christ's resurrection is overwhelming.

Prophecy Fulfilled!

The Old Testament prophesied it, for instance, in Isaiah 53, in Psalm 16, quoted by both Peter and Paul in support of the resurrection (Acts 2:25-32; 13:35-37), and in Job's "I know that my Redeemer liveth" (Job 19:25). Jesus Himself foretold His resurrection repeatedly to friend and foe (Matt. 16:21; 17:23; 20:19; John 2:19; Matt. 12:40). The fulfillment of these prophecies is recorded by Matthew, Mark, Luke, and John, when in their Gospels they tell the familiar Easter story. These same four Evangelists also report at least nine appearances of the risen Lord.

Greater yet in volume is the considerable body of texts found in Acts and in the Epistles, constituting the Apostolic testimony concerning the resurrection.

"They Believed Not"

The Apostles of Jesus at first were not at all inclined to believe the resurrection. When the holy women brought them the first tidings, "their words seemed to them as idle tales, and they believed them not" (Luke 24:11). They were like the Emmaus disciples whom Jesus had to chide as "fools and slow of heart to believe" (Luke 24:25). Even when Jesus Himself had appeared to them and had done everything to convince them, showing them His risen hands and feet, letting them handle and feel Him, we read that "they yet believed not for joy and wondered" (Luke 24:41). Thomas was not the only one with whom the Lord had difficulty. That is why He appeared to them repeatedly for forty days. He "showed Himself alive to them by many infallible proofs" (Acts 1:3).

Witnesses

When the risen Jesus appeared to the Apostles the first time, He said: "Thus it behooved Christ to suffer and to rise from the dead the third day . . . and ye are witnesses of these things" (Luke 24:46, 48); and when forty days later He appeared to them the last time, He said: "Ye shall be witnesses unto Me" (Acts 1:8). What is a witness? A witness is one who has seen or heard and is thus able to testify. They had all seen and heard the risen Jesus; now they were to testify concerning His resurrection. As John put it: "That which we have seen and heard declare we unto you" (1 John 1:3). When therefore the Apostles had to elect a successor to Judas, they said: "One must be ordained to be a witness with us of Jesus' resurrection" (Acts 1:22), thus setting forth what they now considered a primary qualification of apostleship.

"He Is Risen"

What was it that the Apostles then preached as witnesses of Jesus? On Pentecost Day, when Peter and the rest of the Apostles were filled with the Holy Spirit, what did they say to the Jewish multitudes in Jerusalem? "This Jesus hath God raised up, whereof we all are witnesses" (Acts 2:32). When Peter and John later had healed the lame man at the Temple gate, what did they say to the assembled throng? "Ye killed the Prince of Life, whom God hath raised from the dead, whereof we are witnesses" (Acts 3:15; cp. v. 26). Why were Peter and John thereupon arrested? Because they "preached through Jesus the resurrection from the dead" (Acts 4:2). What testimony did they repeat before the Jewish Council? "Jesus Christ, whom ye crucified, whom God raised from the dead" (Acts 4:10). When later the Jerusalem church numbered five thousand souls, what was the gist of Apostolic preaching? We read: "And with great power gave the Apostles witness of the resurrection of the Lord Jesus" (Acts 4:33). When still later all the Apostles were imprisoned, what did they say before the Sanhedrin? "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. . . . Him hath God exalted with His right hand to be a Prince and a Savior. . . . And we are His witnesses of these things" (Acts 5:30-32). When Peter testified to the Roman centurion Cornelius in Caesarea, what did he say? "We are witnesses of all things which Jesus of Nazareth did . . . whom they slew and hanged on a tree. . . . Him God raised up the third day and showed Him openly" (Acts 10:39, 40).

Paul's Witness

When Paul embarked on his first missionary journey, what did he preach in Antioch of Pisidia? "God raised Him from the dead, and He was seen many days of them which came up with Him . . . who are His witnesses. . . . God hath raised up Jesus again. . . . Whom God raised up" (Acts 13:30, 31, 33, 37). What did Paul preach at Thessalonica? "Alleging that Christ must needs have suffered and risen again from the dead and that this

Jesus, whom I preach unto you, is Christ" (Acts 17:3). And in Athens, what did Paul tell the heathen philosophers? "He preached unto them Jesus and the resurrection" (Acts 17:18). He said: "God hath raised Him from the dead" (Acts 17:31). And we are told: "When they heard of the resurrection from the dead, some mocked, others said: We will hear thee again of this matter" (Acts 17:32). A prisoner before the Council in Jerusalem, what did Paul say in his defense? "Of the hope and resurrection of the dead I am called in question" (Acts 23:6). And before Felix, the Roman governor? "Touching the resurrection of the dead I am called in question" (Acts 24:21). What did the Roman governor Festus later report concerning Paul's preaching? "One Jesus, which was dead, whom Paul affirmed to be alive" (Acts 25:19). Finally, before King Agrippa, what did Paul say? "I continue unto this day, witnessing both to small and great . . . that Christ should suffer and be the First that should rise from the dead" (Acts 26:22, 23). — All this we find in the Acts of the Apostles, which, besides, contains nine other direct and 26 indirect references to Christ's resurrection.

In the Epistles

And what do we read in the Epistles of the Apostles? In Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Hebrews, Peter, and Revelation we find no fewer than 54 direct references to the resurrection of Jesus; and if we add Titus, Philemon, James, and John, we have 140 additional references concerning some phase of Christ's exaltation (e. g., His present reign, His future return, etc.), all presupposing His resurrection from the dead. With the references from Acts and the Epistles already given, this makes a total of 246 references to the risen or exalted Lord. In Romans alone we find 28 references, beginning with "Jesus Christ, our Lord . . . declared to be the Son of God with power . . . by the resurrection from the dead" (1:3, 4), and continuing to "To this end Christ both died and rose, and revived, that He might be Lord both of the dead and living" (14:9). The 15th chapter of 1 Corinthians, beginning with "I delivered unto you . . . that Christ rose again the third day according to the Scriptures" (vv. 3, 4), contains a dozen affirmations of Christ's resurrection, while altogether in 1 and 2 Corinthians we find 53 direct and indirect testimonies.

Peter's First Epistle, "the letter of hope," is addressed to "you who by Him do believe in God that raised Christ from the dead and gave Him glory" (1:21). To Timothy, the young pastor whom Paul had trained, he writes: "Remember that Jesus Christ . . . was raised from the dead, according to my Gospel" (2 Tim. 2:8). To the Galatians, Ephesians, Colossians, Thessalonians Paul testifies of Christ, in the selfsame words, that God "raised Him from the dead" (Gal. 1:1; Eph. 1:20; Col. 2:12; 1 Thess. 1:10). The writer to the Hebrews speaks of the "God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep," and declares that "He ever liveth to make intercession for them who come to God by Him" (Heb. 13:20; 7:25).

In Revelation

The last book of the Bible introduces Jesus as "the First-begotten from the dead" (Rev. 1:5), who then most solemnly declares: "I am the First and the Last! I am He that liveth and was dead . . . and behold, I am alive forevermore. Amen!" (Rev. 1:17, 18); a later vision then reveals "ten thousand times ten thousand and thousands of thousands" of "angels," singing praises to "the Lamb that was slain," joined by "every creature in heaven, on earth, and under the earth" singing glory to the exalted Lamb, the four beasts saying, Amen, and the four and twenty elders falling down and worshiping "Him that liveth forever and ever" (Rev. 5:8-14).

Truly, the evidence for Christ's resurrection is overwhelming!

THE RESURRECTION AND THE LIFE

When at the break of dawn on that first Easter morning
The Christ, who died on Calv'ry's cross for you and me,
Broke bonds of death and, Satan's short-lived rapture scorning,
Came forth the Victor, crushing death to make men free,
He fully proved by overcoming death in strife
He truly is the Resurrection and the Life.

Thus we, His sons and daughters, need fear death no longer;
It holds no terrors now for those who live in Him.
Through Christ and through His vict'ry we are now the stronger,
Our hope for life eternal need not now be dim,
For Christ o'ercame all enemies of ours in strife,
He truly is the Resurrection and the Life.

When in His wisdom, far beyond our finite reason,
The Savior calls a loved one to His heavenly home,
Though we are bowed with grief and sadness for a season,
We sorrow not as those who fear the wrath to come.
Our loved one, too, through Christ is victor in the strife,
He, too, shall see the Resurrection and the Life.

JOHN A. MUELLER

THE EASTER STORY

Upon this happy, blessed day
Put all your cares and griefs away!
Hallelujah! Hallelujah!
Arisen is the Lord, our Christ,
Who on the Cross was sacrificed.
Hallelujah! Hallelujah!

The angel shows the vacant room,
The empty cloths in Joseph's tomb.
Hallelujah! Hallelujah!
The women and disciples see
And from the grave in wonder flee.
Hallelujah! Hallelujah!

But Mary stays and sobs forlorn
Upon this resurrection morn.
Hallelujah! Hallelujah!
Until the Lord Himself appears
And by His "Mary!" dries her tears.
Hallelujah! Hallelujah!

The women, homeward bound, He greets,
And on the road two others meets.
Hallelujah! Hallelujah!
Oh, what a blessed interview
He granted to His chosen few!
Hallelujah! Hallelujah!

And even doubting Thomas bold
His hands and side may then behold.
Hallelujah! Hallelujah!
So may He be by all adored.
Confess Him as your God and Lord.
Hallelujah! Hallelujah!

Five hundred saints, and more, we count
Upon the Galilean mount.
Hallelujah! Hallelujah!
This power was on them conferred
To baptize and to teach His Word.
Hallelujah! Hallelujah!

MARTIN J. HASZ

JESUS SAITH: "MARY"

The Christ who Easter morning
Called Mary by her name
And questioned her: "Why weepest thou?"
Today is still the same.

He knows, by name, His children,
And though, bedimmed by tears,
Our eyes are not aware of Him,
He's with us through the years.

His Word speaks to us daily
And tells us not to weep;
Since He arose on Easter Day,
Grim death is but a sleep.

We, too, forget, like Mary,
The promises He made —
That He will come to us again —
Then we, too, are afraid.

Remind us, gracious Savior,
Each day while here we roam,
That we shall hear Thee speak OUR names
When Thou wilt call us home.

GERTRUDE E. WARTCHOW

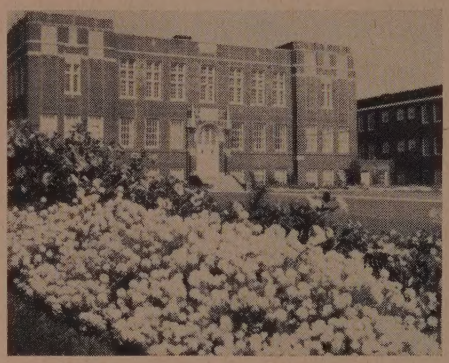
ALLELUIA!

Hail, eternal Hope on high!
Hail, Thou King of victory!
Hail, Thou Prince of Life adored!
Help and save us, gracious Lord!
Alleluia!

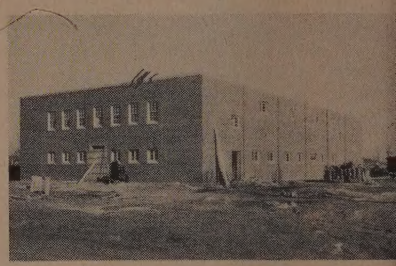
Concordia, Edmonton

By MARTIN J. NEEB
Executive Secretary, Board for Higher Education

President A. H. Schwermann, second from left, and students



Administration Building



The new gymnasium will be dedicated in April

Concordia College in Edmonton, Alberta, was officially opened on Reformation Day, 1921, under very modest circumstances. Activities of the school were concentrated in the Caledonian Temperance Hotel. A nearby boarding house served as dining room, kitchen, infirmary, and faculty residence. But today this school occupies its own excellent campus, and its physical assets are valued at more than one-half million dollars. Dr. A. H. Schwermann, who was called as president when the school was established, still serves in that capacity. Dr. A. M. Rehwinkel (then pastor in Edmonton and now on the St. Louis seminary faculty) was the first faculty member.

Edmonton Boom Town

The growth of Concordia College has paralleled the amazing expansion of Edmonton, capital of the province of Alberta. Today this city is not only the center of one of the most prosperous farming communities in Western Canada, but it is also headquarters of one of North America's great oil discoveries: the Leduc field, which has brought the untold wealth of more than 2,000 oil wells and numerous refineries within a radius of 50 miles of the city in the last five years. Edmonton's strategic location (exactly in the center of the east-west line from Vancouver to Winnipeg) promises still further growth for the city, since it is also the terminus of the Alaska Highway and a major staging area of both American and Canadian air forces on the air routes to Japan.

Beautiful Campus

In this fastest-growing large city in Canada, Concordia College occupies what is probably the most beautiful setting of Synod's preparatory college campuses. The ten-acre tract, located on a bluff in a quiet residential district and bordered by a golf course and by a public park, overlooks the magnificent valley of the Saskatchewan River. The campus property, originally the Fraser estate, was purchased in the fall of 1924. Synod began building operations on it the following year.

New Building Completed

"Conquest for Christ" funds are providing the first adequate physical education and student assembly facilities that our Canadian Concordia has had in its 32 years of existence. In 1951 the western Canadian Districts raised approximately $60,000, which they donated over and above their contributions to Synod's great offering. These gifts were added to the "Conquest for Christ" funds for the building, which will cost, with furnishings and equipment, approximately $165,000.

The old "gym," a basement room too small in size and height for volleyball or basketball, limited students' activities to calisthenics, ping pong, shuffleboard, and similar games. Only during favorable weather (winter temperatures in Edmonton drop to 40 and 50° below zero) was there opportunity for an adequate activities program.

Frequent criticism by high school inspectors of the inadequacy of the physical education program made action mandatory, since classes in this area of instruction are prescribed by the Alberta Department of Education. The Board for Higher Education therefore recommended and Synod approved the construction of the gymnasium-auditorium which will be dedicated next month.

Various Services Provided

The new gymnasium-auditorium will also contain four piano practice rooms. For band and orchestra practice, a large stage, which can be separated from the main floor by means of large sliding doors, will supply ample space. The auditorium, seating 800 persons, offers space for large gatherings of Lutherans from the immediate vicinity and from the synodical Districts which comprise the supporting constituency of the college.

Other buildings on the Edmonton campus include the *Administration Building*, with offices, classrooms, laboratory, library, worship room, and heating plant. The *Boys' Dormitory* which contains 15 suites (study room and bedroom for five or for four boys) also houses the dining hall and the steward's quarters. A kitchen, living rooms for campus employees, storage rooms, and the infirmary are located in the *Service Building*.

Co-educational School

Although the High School Division is co-educational, the campus has no dormitory facilities for girls, but the administration assists them in finding suitable accommodations in private homes.

Ministerial graduates from the Canadian Concordia are required to complete their professional theological training at the St. Louis seminary. Boys and girls who wish to qualify for teaching in the parish school have the choice of continuing at River Forest or at Seward, Nebr. The present student body of approximately 100 is served by a staff of seven faculty members.

The total program at Edmonton comprises three high school years and two college years. The High School Division is fully accredited by the Department of Education and offers the complete Alberta provincial high school course of studies. In 1939, Grade IX was eliminated, since it is no longer a part of the senior high school course in Alberta.

Since Synod has planted a large number of missions in this rapidly growing area, it must be prepared to train the ministers and teachers to serve the Church in Canada. Present plans call for the addition of more adequate library and chapel facilities at an early date and some additional living quarters for campus employees, so that the entire dormitory may be devoted to housing students.

And Jesus Said

Blessed are the poor in spirit, for theirs is the kingdom of heaven. — Matt. 5:3.

Truly a paradox if there ever was one! At once you recognize the words as the opening sentence of the celebrated discourse known as Jesus' Sermon on the Mount. The saying is the first of the so-called Beatitudes. To be great you have to be small; to be strong you have to be weak; to be mighty you have to be crushed — that in slightly different phraseology is the import of Jesus' words. How absurd it all sounds! Jesus apparently contradicts all logic, all common sense, all experience.

Ask an average acquaintance whom he considers blessed or fortunate, and he will say: "Of course, the rich; the people with an impressive bank account, new automobiles, and large estates; the strong who are acclaimed as leaders and can muster a respectable, enthusiastic following; the Vanderbilts, the Rockefellers, the Fords, rulers like Alexander the Great and Caesar Augustus, etc." Jesus, however, congratulates the poor and lowly. For that reason some have called Him a Socialist, who was miles ahead of His generation and for that reason could not introduce the new social and economic order He visualized.

Yes, Jesus calls the poor blessed, but the modifying phrase "in spirit" must not be overlooked. He is not like the Cynics of old, Diogenes and his fellow thinkers, who lived in filthy wretchedness and praised poverty as a great boon which ought to be cultivated universally. Jesus was not an enemy of the wealthy as such. Among His disciples and adherents there were some comparatively well-to-do people.

Again we think of what these meditations have repeatedly stressed: Jesus' religion is one of inwardness; not outward circumstances, but the attitude of the spirit counts. The rich whom He opposes are those who belong to the class of the Laodiceans, described in Rev. 3:17, the self-satisfied folk who are told by the Lord that He will reject them, and He gives this reason: "Because thou sayest, I am rich and increased with goods and have need of nothing; and knowest not that thou art wretched and miserable and poor and blind and naked." Their real condition was just the opposite of what they conceived it to be.

The poor in spirit are those who recognize their unworthiness, their sinful state, and who know that their life and salvation depend not on their own wisdom, goodness, and power, but on God's grace, revealed and mediated to us in Christ Jesus, our Lord. That is the poverty which brings true bliss.

WILLIAM F. ARNDT

Your Synod

The fact that a congregation joins Synod does not abridge its rights or prerogatives. In addition to the examples given in the last issue of the WITNESS, another may be added.

When, after repeated and fruitless admonition, performed in a spirit of love, the final step in a case of church discipline becomes necessary, not Synod, but the congregation renders the decision. But does Synod not entertain appeals from decisions of congregations? Yes, indeed! However, first the respective District and ultimately Synod itself through the Boards of Appeals merely review the case to determine whether everything was done according to the Word of God. Even these opinions of the Boards of Appeals may be appealed for review to the convention of the District or Synod respectively. However, Synod merely counsels and advises.

When a sovereign congregation voluntarily joins Synod, it also voluntarily assumes specific obligations. It thereby expresses willingness to co-operate with other congregations in Kingdom work. Without the co-operation of congregations, Synod cannot function. Hence congregations should not arbitrarily refuse to participate in synodical projects. If a congregation believes the project of Synod to be contrary to God's Word, it should bring convincing proof. Or if a congregation, because of prevailing circumstances, finds it impossible to co-operate, it should so inform the brethren. Such action accords with Christian love and charity.

A sovereign congregation, which has voluntarily joined Synod, will also voluntarily abide by the regulations of Synod. Sovereign congregations of Synod have adopted the regulation that District officials, circuit Visitors, are to visit them officially every three years. Another regulation provides for an official visit if trouble or difficulties have arisen in a congregation; for example, between pastor and congregation. The purpose of the official visit is "to bring about a peaceful adjustment in a Christian manner." In such a case it would be wrong for a pastor, or teacher, or congregation to be arbitrary and to prevent the visit on the part of District officials. Sovereign congregations have voluntarily subscribed to the following object of Synod: "The protection of pastors, teachers, and congregations in the performance of their duties and the maintenance of their rights." Only when officials are given an opportunity to attend meetings, conduct hearings, and examine the congregation's records will they be able to perform their duty and give proper advice.

J. W. BEHNKEN

The Ten Commandments

III. "Remember the Sabbath day, to keep it holy"

("Thou shalt sanctify the holy day")

The Third Commandment, as recorded in Chapter 20 of the Book of Exodus, reads: "Remember the Sabbath day, to keep it holy," but the observance of the Sabbath (Saturday) and other holy days is not required of the New Testament Church, for the coming of Jesus Christ has abolished the Sabbath. St. Paul states that very clearly in Col. 2:16, 17: "Let no man judge you in meat, or in drink, or in respect . . . of the Sabbath days; which are a shadow of things to come; but the body is of Christ." All Sabbatical rules and regulations have been rendered meaningless by the fulfillment of the Messianic prophecies. They apply neither to the seventh nor to the first day of the week.

Yet the Third Commandment is retained among the Ten. Luther applies it to the Word of God and its preaching. His explanation is something that we Christians ought to take to heart more seriously than we usually do: "We should fear and love God that we may not despise preaching and His Word, but hold it sacred and gladly hear and learn it."

God's Word is God's message to men. It is the means by which the Holy Spirit achieves His blessed purposes in human lives, the food and drink by which the Christian is nourished, sustained, and strengthened.

Neglect of it invites the ruin of the soul. It is flagrant disobedience of God's command. "Search the Scriptures," says our Lord. Sad and stern is His judgment upon the people of His day who were guilty of what so many among us deem a very trivial sin, refusal to listen to God's Word. He tells the Jews: "He that is of God heareth God's words; ye therefore hear them not, because ye are not of God." The people who can go along without the Church and its services; the church members who rarely deign to enter the house of God: the nominal Christian to whom the Bible is a sealed book — all these, by our Lord's plain words, are put into their proper class: they are not "of God"; they are not children of God.

Children of God will keep the Third Commandment by gladly hearing and learning the Word of God. That means Bible study and church attendance.

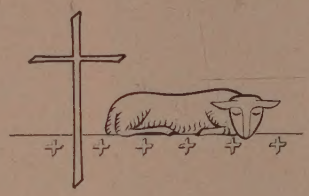
GEORGE C. KOENIG †, 1894—1950

Prayer

Lord God, heavenly Father, we beseech Thee so to guide and govern us by Thy Holy Spirit that we may read, hear, and keep Thy holy Word; through Jesus Christ, our Lord. Amen.

Editorials

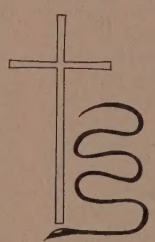
The "Witness" Watchword: **"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." — 1 Peter 2:9.**



The Cross—Altar and Pulpit

The Cross of Calvary was an altar where the Lamb of God was sacrificed, where by the will of God we were "sanctified through the offering of the body of Christ once for all," where full atonement was made for the sins of the world. On that altar all sin offerings ended. Here is remission of sins for all mankind. "Now, where remission of these is, there is no more offering for sin."

The Cross of Calvary, now a pulpit, has become the symbol for the Gospel, calling all men to faith in Christ, the Redeemer. He Himself said: "I, if I be lifted up from the earth, will draw all men unto Me." The living message of the Cross assures the sinner of forgiveness, life, and salvation. The Cross reaches from God to man, embraces the whole world, and calls men to faith. Every time you see a cross, remind yourself that Jesus died for your sins. Beholding the Cross as a pulpit, tell the Gospel of salvation through Christ.



The Power of Christ's Death

In Civil War days if a drafted man preferred not to enter the Army, he could engage a substitute to take his place. The financial consideration for such a substitute was naturally left to the individuals concerned. After satisfactory arrangements were made, the substitute reported for duty, and the law had no further claim on the services of the original draftee.

On Good Friday nineteen centuries ago something similar happened. It was then that the God-Man Jesus Christ went into death, not for Himself, not for one man, not for many, but as the Representative of the entire human race past, present, and future. This sacrificial deed of His was not solicited, nor was there any consideration, financial or otherwise, which moved Him to bring this heroic self-sacrifice save His boundless love for fallen men. "Not by works of righteousness which we have done, but according to His mercy He saved us."

Properly speaking, the entire life of Jesus on earth was the ransom which He paid for our redemption. By His holy birth He atoned for our sinful birth; by His blameless life in infancy, youth, and manhood He supplied the righteousness which was necessary to pay the ransom for our many sins of omission and commission; by His voluntary death upon the accursed tree of the Cross He satisfied every claim of divine justice against us vile transgressors. We are free.

What now? First, let us accept Him as our only Savior from sin. Second, let us serve Him all our days. What we could not do to earn our salvation, we should now do in love and gratitude. His atoning sacrifice is not a license to walk after the flesh and to fulfill the desires of our hearts. They who would be saved by grace, yet live in sins, crucify the Son of God anew. The proper response is to live devotedly to Him who died for us and rose again.

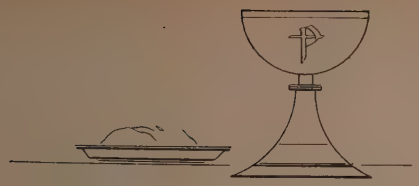
The Observer at the Treasury

We are all familiar with the Gospel narrative which depicts Jesus sitting opposite the trumpet-shaped offering boxes in the Temple at Jerusalem, observing not merely that, but how the people made their contributions. His all-seeing eye not only beheld the gift, but penetrated beyond the gift into the very heart of each giver. He noted not merely the quantity, but the quality of each gift. He saw the motive for which, and the spirit in which, the offering was made.

That accounts for the unusual recognition which He gave to the almost invisible gift of the poor widow. While many rich people cast in many coins, it was the less-than-one-cent gift of the widow which in His estimation headed the list. She gave everything, she gave her entire living, and she did so gladly. It was as nearly a perfect gift as anyone ever made (see Is. 64:6).

The Lord judges the value of our offerings not by what we give, but by what we keep for ourselves and by the spirit in which the offering is made. A contribution made grudgingly has lost its sweet-smelling savor. And the untouched carton of envelopes is an eyesore to Him. "Will a man rob God? Yet ye have robbed Me . . . in tithes and offerings."

No one in history ever had a less expensive, yet more precious, monument erected to her memory than this unnamed widow. Those two mites so cheerfully offered to her God have immortalized her in the Church of God, so that her praises are being sung even now wherever the Gospel is preached. And it was the Lord Himself who built her this monument. And He has assured us that God is not unrighteous to forget our work and labor of love which we show toward His name. God loves the cheerful giver. Remember these things throughout the year.



For Your Holy Week Communion

Though sincere children of God are regular and frequent guests at the Lord's altar, the majority of our members will commune one or more times between Palm Sunday and Easter Day. Somehow, through hallowed custom or in response to a heartfelt need, they join their brethren in this sacred season to show and remember their Lord's death and the shedding of His blood in their behalf. May theirs in every case be a blessed and fruitful Communion!

Two things are necessary to be worthy guests at the Lord's Table: One, to know Christ is here presenting to you, with the bread and the wine, the selfsame body and blood with which He wrought your redemption upon the Cross; the other, that He offers and conveys to you complete pardon for your sins, sealing His gracious offer with this sacred pledge.

That you cannot understand the wonders of His love should not dismay you. Though the mystery of this meal of grace far surpasses your comprehension, you should bear in mind that He who deals with you is able to do exceeding abundantly above all that we ask or think. He is the omnipotent Lord, with whom nothing is impossible. All things were made by Him, and He also upholds all things by the word of His power. He is the King of Kings and the Lord of Lords, for the Father put all things under His feet.

Therefore you must in no wise doubt His Word, but firmly believe that which He has so clearly spoken. He has instituted this blessed Sacrament for your benefit, to comfort and strengthen you in all adversities of life, sin and all its dreadful consequences. He would assure you that though the whole world should turn against you and your own conscience smite you sore, there is now no condemnation to those who are in Christ Jesus, to those who believe in Him. Nothing shall be able to separate you from the love of God.

Will you not, then, lay all misgivings aside and lean wholly on His Word? His Word is the truth, and He is your Shield and Buckler against all your foes and your safe Refuge in the day of trouble. Trust in Him, and you shall rest secure.

Easter Christians

"Easter Christians" expressively describes those who terminate a spasm of churchgoing and religious observances during the Lenten season with an annual visit to the house of God on Easter Day and who then lapse into spiritual indifference and inactivity. Even among those who are regarded as church members in good standing not a few are found whose attention to divine worship and religious duties and services wanes when the triumphant peal of Easter bells has echoed away.

Can such an attitude and conduct be justified? We have in spirit visited the hallowed scenes where our Lord suffered for us. We have knelt beneath Calvary's Cross to plead for His pardon and to pledge anew our faithfulness and consecration. We join with God's saints everywhere in extolling the power and fruits of Christ's triumphant resurrection. Can we now drop this subject? Is the observance of Lent and Easter merely routine? How sincere were we in our devotions, our confession, our pledges of more sanctified Christian living and service? Is the Lord aware of our true intentions?

Let there be no after-Easter slump; no staying away from the house of God to explore the great outdoors, to work in the garden, to catch up on other long-postponed tasks; no relaxation of church work; no spent, languid, washed-out spirit. Rather let there be the firm determination to be "steadfast, unmovable, always abounding in the work of the Lord"!

Easter Triumph

Keynote of practically all of the 25 Easter hymns in the *Lutheran Hymnal* is *triumph.* The spirit of Christmas is joy; the spirit of Easter is exultation. Page through the Easter section of the hymnal, or, better, sing the hymns, and experience a spiritual uplift no other songs can give.

The pages of human history are blackened with wars — long wars, terrible wars. Treaties of peace have brought only temporary relief. The Easter hymns recall a war greater than any atomic war can ever be, the greatest war ever fought (even human superlatives are inadequate), and the greatest victory ever won — the triumph of good over evil, life over death, Christ over Satan — and peace everlasting.

In the Easter hymns the suffering Savior becomes the triumphant Christ, the slain Lamb the Prince of Life, the sacrificial Victim the Victor in the strife, the forsaken Crucified the vindicated Conqueror, the *Via Dolorosa* the Glory Road, the Day of Wrath the Day of Triumph.

Hell's Conqueror, sin's Destroyer, strikes off the shackles of thralldom. The triumphant Victor wins the stakes in the strife — the souls of men and the peace of God.

Take away Easter, and Good Friday is a day of gloom. Take away Easter, and Christianity is no better than moral paganism. Pity the Christian (is he a Christian?) who fails to catch the Easter triumph.

Hail, Thou King, Thou Prince of Life, Thou Lord Triumphant!

Alleluia! Alleluia! Alleluia!

Leave for Nigeria

The missions executive of the Lutheran Synodical Conference, Dr. Karl Kurth (right), and Mrs. Kurth (left) of St. Louis extended their good wishes of Godspeed to Dr. and Mrs. Theodore Meves of Milwaukee as they left New York March 2 for medical missionary service at tropical Eket, Nigeria, ten miles from the coast of West Africa.

Dr. and Mrs. Kurth left New York March 4 for a four-month inspection trip in Nigeria, where he will dedicate the new 75-bed Lutheran Hospital which the Synodical Conference built at Eket at a cost of $115,000. An anonymous Milwaukee Lutheran gave $70,000 and the British government $28,000 for the hospital construction; individual gifts of $17,000 provided equipment.

In the Nigeria mission there are 175 churches, 28,000 baptized members, and 425 native workers in 115 Lutheran elementary schools. Dr. Kurth will also visit the normal school at Ibakachi Ikot Ekpene and the secondary school and the seminary at Obot Idim.

"In order to prepare for nationalism, which today is getting a grip on the world, especially in Africa, if our workers must evacuate, we must have a well-indoctrinated church in Nigeria," Dr. Kurth said before his departure. "We have established a seminary which in January of this year graduated eight men who are now doing mission work in Africa."

For two years Mrs. Kurth worked with her son, Dr. Robert Kurth, a physician in St. Louis, and with two other doctors to gain experience and to earn her expenses for the trip to Nigeria. She will speak to women and counsel with the wives of missionaries, investigate the needs of the hospital and of the field as far as women are concerned, and report back to women's organizations in the United States.

"Nigeria is known as the white man's grave," Dr. Karl Kurth wrote from New York, because of the deadly mosquito germ and the Filaria, a parasite worm, which work havoc with the health of the white person.

Dr. Kurth commissioned Dr. and Mrs. Theodore Meves February 15 at Emmaus Church, Milwaukee, to serve as medical missionaries in Nigeria.

The son of Theodore Meves, teacher at Emmaus, Milwaukee, Dr. Meves received his M. D. degree from Indiana University School of Medicine in 1948.

After 20 months of service in an evacuation hospital at Seoul, the young doctor was discharged from the Armed Forces in September, 1952, and since that time practiced with another Lutheran surgeon in Milwaukee.

Because of his medical experience in Korea, where he was in charge of a semimobile operating room, often set up in the field on short notice, Dr. Meves felt that he was able to accept the responsibilities of chief of staff of the new hospital at Eket.

Although Mrs. Meves, daughter of Mr. and Mrs. Fuhrman of Dale, Ind., had planned to enter the medical mission field for the Lutheran Church in China after she completed training at Indiana University, she changed her mind about China when she had met the young medical student at a Gamma Delta gathering. In the Nigerian hospital she will assist her husband in setting up a training school for nurses.

Story of Pain

Some people have never heard it. Some never will. Ears that are not sensitized by Christian love remain coldly deaf to it. Nevertheless, it is true, so terribly true.

The ugly fact is this, that so many millions of people in our disordered world are suffering from want and hunger and lack of shelter. The sorrows of these people are beyond telling. They are our fellow men.

There are more than 50 million homeless refugees in our world, victims of violence, human beings driven about like cattle in Europe, India, China, Hong Kong, Korea, Turkey, the Holy Land. Famines and disasters have brought great sorrow to millions of others, many of whom are Christian.

This cruel fact claims the sympathy of Christian people with compelling force. To know Christ is to know that Christian action must follow. The following paragraph from a recent resolution of the Board of Directors of the Missouri Synod, therefore, requires no explanation: *"That the Board of Relief be empowered and instructed to make a Synod-wide appeal to our people for money, food, clothing, and medicine."*

Specific plans will be announced in the near future, in the full confidence that the appeal will result in a large and practical demonstration of Christian love in behalf of suffering people.

In the meantime, contributions of money from congregations, societies, and individuals will be gratefully received by THE BOARD OF WORLD RELIEF, The Lutheran Church — Missouri Synod, 3919 John R, Detroit 1, Mich.

Young at 85

March 23, his 85th birthday, was just another day for Prof. William Schaller, working at Concordia Publishing House, St. Louis, on an extensive index for our Synod's professional theological magazine, *Concordia Theological Monthly*.

Born 1868 in St. Louis, son of Gottlieb Schaller, one-time pastor of Old Trinity Church and professor of church history at Concordia Seminary, Professor Schaller held pastorates at Baltimore, Md., and Quincy, Ill. He taught German at St. Paul's College, Concordia, Mo., from 1906 to 1940, when he joined the editorial department of Concordia Publishing House.

Co-author of a German grammar and member of a committee which revised our German Hymnal in 1917, for many years he also contributed excellent poetry to the *Lutheraner*.

Perhaps the most outstanding activity of his long career is his contribution to the monumental *Deutsches Woerterbuch*, begun in 1838 by the philologists Grimm of fairy-tale fame and now carried on in the Soviet Sector of Berlin by the *Deutsche Akademie der Wissenschaften*, which expects to finish this dictionary by 1960. For nearly 60 years Professor Schaller has sent to the dictionary scholars thousands of quotations from his extensive reading in German literature. Today he is the oldest living contributor.

His interest in lexicography began while he was still a college student at Fort Wayne, 1883 to 1886. During his Baltimore pastorate, on a salary of $450 a year, he made a trip to Europe and at Goettingen conferred with Prof. Moriz Heyne, at that time the chief editor of the dictionary.

In excellent health, Professor Schaller often walks a mile on his way to work, reads without glasses, enjoys a cigar and a good joke. Above all, he serves our Church with his linguistic and theological knowledge at Synod's printery.

Prof. William F. Schaller

NEWS

A man who is neither a Presbyterian nor a regular churchgoer, Dr. Charles J. Strosacker, vice-president and director of Dow Chemical Co., financed the construction and furnishing of the new $1,500,000 Bertha E. R. Strosacker Memorial Presbyterian Church, Midland, Mich., as a tribute to his sister who died in 1942.

The Rev. V. van Arsdale, 86, pastor emeritus of the congregation, recalled in his dedicatory sermon that Miss Strosacker had taught Sunday school throughout his pastorate and "lived a life of devotion and loyalty."

Dr. Edvard Kardelj, vice-president of Yugoslavia's Federal Executive Council, at the Fourth Congress of the People's Front, according to the Belgrade Radio, accused the Roman Catholic Church in Yugoslavia of abusing religion for political ends. His government, he claimed, offered "full freedom of religious conscience" to individuals but refused to make concessions to what it considered the "political aims" of the Holy See.

"History teaches us that the Church has always been capable of adapting itself to new social systems and political conditions," Dr. Kardelj said. He added: "It will certainly be necessary for the Catholic Church in Yugoslavia to find ways and means of reconciling itself with the state of affairs in socialist Yugoslavia."

The New York Board of Rabbis at its annual meeting in New York City registered "strong disapproval" of the practice in some Gotham State schools of holding daily prayer.

By resolution the Board of Rabbis reaffirmed their belief that "religious training is indispensable to a complete educational experience" but stated that the church, synagog, and home have the proper responsibility of teaching religion — not the public school. "We deprecate the introduction of studies or exercises," the resolution stated, "that would involve formal religion in any way as a move that must lead inevitably to sectarian strife and to the deprivation of the protection of youthful pupils from seduction from their parental beliefs."

William F. Weiherman, whom thousands of Walther Leaguers call "Chief" in his work as manager of Camp Arcadia and the Travel Bureau and as membership secretary, on January 18 celebrated his 25th anniversary as assistant executive secretary and managing director of the Walther League. Before he joined the headquarters staff in Chicago, he was on the staff of Zion Lutheran School, St. Louis, Mo.

The Lenten-Easter display which the L. L. L. of Redeemer Church, Enid, Okla., made according to the pattern of the American Lutheran Publicity Bureau during the Passion season last year carried the words: "He died for you that you might live with Him. Come to our Lenten services each Sunday at 7:30 P. M."

Easter Eve the cross, which was reversed, proclaimed: "CHRIST IS

Lenten-Easter Cross, Redeemer Church (Willard H. Stark, pastor), Enid, Okla.

RISEN." On Easter morning, members placed flowers beneath the cross. People in the community commented: "Many churches have Christmas displays, but very few call attention to Lent and Easter."

Lutheran Library for the Blind announces that it now has available for distribution *This Is the Life,* in talking book (four long-playing records) or in Braille.

The library, which will gladly lend material to blind people of all faiths, has more than a thousand books in Braille and the following additional talking books: The Bible, *What Jesus Means to Me, Heaven,* and *Living for Christ,* a sermon by Dr. Walter A. Maier, which he himself recorded. Write for copies to Lutheran Library for the Blind, 210 N. Broadway, St. Louis 2, Mo.

At a conference on Religious Vocations for College Women, recently held at Union Theological Seminary, New York City, and attended by about 60 women students from 24 Eastern colleges and universities, Dr. Edwin O. Kennedy of Union Seminary said in an address on "The Gospel and Its Vitality" people are again recognizing that, without religion, life lacks ultimate meaning, cohesiveness, or sustaining power in facing vexing and profound problems. "The inadequacy of science and education to serve man's deepest needs and to solve his most urgent problems is the reason why multitudes of people are turning to religion," Dr. Kennedy said.

LUXURY

(Continued from page 4)

Bright Spots

Here we stayed with a man whose letters have been crossing my desk for years, the Rev. Amado Espinal. For 16 years he has plowed that rocky soil with the Gospel, and not in vain. He was proud to show us the inscribed picture of a former priest who credited Don Amado for helping him find his Savior. His congregation now numbers about one hundred souls.

Through all these years he has worked independently, owning the property which supports him and offers facilities for the congregation. Recently a new chapel was built largely through funds received from friends of his first wife, a Scandinavian-American.

Just ten miles away on the Salvador side, a pharmacist, Octavio Simón Cruz, spoke to the people of his area about the Gospel that he had learned to love. For a decade he had mixed Gospel prescriptions with his professional services. Missions which had come to help him always left because of breakdowns in their own organization. Now the congregation of Pasaquina was asking the Lutheran Church to take over the work which they had valiantly struggled to maintain.

The group owns its own lot and has gathered about half of the material necessary for the erection of a new chapel. They now worship in a rented house, which serves as the chapel and residence of the young couple who serve as their spiritual leaders. The husband, Ciro Mejía, is the graduate of a Bible school which prepares Protestant workers, but now he is determined to complete his training for the ministry in the Lutheran Church.

Our Task

We went home with a vivid appreciation of the true meaning of statistics that quietly have said for years: only 2 to 3 per cent of Central America has been touched by Protestant Christianity, while the Roman communion remains deplorably weak in rural areas. To have seen the zeal of these people despite difficulties that would make our more passive members in the States pale, was a reminder that such activity of lay Christians is expected, as far as the Lord is concerned.

The Lutheran Church, well known throughout Central America because of the Lutheran Hour, is now being asked to organize a Church that can withstand spiritual apathy and economic anemia, which have proved hindrances for others. Lutheranism is recognized as a conservative Bible Church endowed with doctrine to lay the footings for an indigenous Church that can, with divine blessing, rise from the soil of Central America.

Announcements

Ordinations and Installations

CANDIDATE

Ordained:

Chang, Paul (Chinese), Saviour Mission Congregation, Kowloon, Hong Kong, by Herbert A. Hinz, Feb. 22.

PASTORS

Installed:

Baepler, Walter A., President Concordia Seminary, Springfield, Ill., by Dr. B. H. Selcke, March 1.

Brack, Delmar W., Grace, Iola, Kans., by W. E. Laetsch, Feb. 22.

Broeske, D. E., Pleasant Valley, McAllaster; Immanuel, Oakley, Kans., by E. H. Martens, Feb. 22.

Drevlow, F. A., Grace, Brownwood, Tex., by Glen C. Kollmeyer, Feb. 15.

Fey, John, Faith, Pittsburgh, Pa., by Carl B. Schlutz, Feb. 22.

Gabbert, Paul W., Village Church, Bronx, N. Y., as associate professor, Concordia Collegiate Institute, Bronxville, N. Y., by Pres. H. J. Rippe, Feb. 22.

Geist, Carl, St. Paul, Clifty, Columbus, Ind., by Roy E. Guelzow, Feb. 22.

Harms, Clemens E., Immanuel, Lockwood, Mo., by Theo. Offerman, March 1.

Herzog, John L., Holy Cross, Warda, Tex., by Walter Streicher, March 1.

Lachmann, Harold, First Trinity, Chicago, Ill., by Arthur B. Preisinger, March 1.

Leber, Howard H., Redeemer, Auburn, N. Y., by Paul A. Boriack, Feb. 15.

Lincks, Howard J., Bethlehem, Roslindale, Mass., by Harold C. Johnson, Feb. 15.

Maas, A. J., Trinity, Redding, Calif., by Martin Paul, Feb. 15.

Mack, G. C., Grace, Correll, Minn., by E. T. Meichsner, Feb. 22.

Malinsky, Walter, Grace, Denver, Colo., as missionary in East Aurora Mission, Colo., by H. H. Hellbusch, Feb. 15.

Marxhausen, Victor, Bethlehem, Morristown, Minn., by Walter R. Mueller, March 1.

Roehl, Donald, Calvary, Seattle, Wash., by R. Spannaus, Feb. 15.

Weber, A. C., Zion, Dexter, Iowa, by C. G. Meyer, Feb. 22.

Wind, Robert H., associate institutional pastor for the Federation of Lutheran Churches, Cincinnati, Ohio, by M. H. Ilse, Jr., Feb. 8.

Wolf, Edwin A., St. Paul, Plainview, Tex., by M. E. Knippa, Feb. 22.

Wunderlich, Lorenz, Mt. Calvary Church, St. Louis, Mo., as professor, Concordia Seminary, St. Louis, Mo., by George W. Wittmer, Feb. 15.

Commissioned:

Deffner, Richard, missionary in Athens, Ga., by Theo. G. Ahrendt, Feb. 22.

TEACHERS

Installed:

Behnken, Donald, Trinity, Evansville, Ind., by Walter C. Brauer, Feb. 22.

Schmidt, Milton A., Zion, Alva, Okla., by Otto Hoyer, Feb. 22.

Witt, Carl P., Redeemer, Ontario, Calif., by A. T. J. Irmer, Aug. 10, 1952.

Ground Breaking

Farmington, N. Mex. Zion, church, Feb. 22.

Ignacio, Colo. Mission Congregation, church, March 8.

San Benito, Tex. St. John, church, Feb. 1.

Dedications

Prior Lake, Minn. St. Paul, church, Dec. 21, 1952.

Riverside, Ill. Ascension, church and Christian Education-Activities Building, Feb. 8.

Official Notices

Pastor W. F. Mueller, Terril, Iowa, has been appointed Visitor of the Spencer Circuit, in place of Pastor O. C. Geisler, who accepted a call into another circuit. — G. W. Lobeck, *President*, Iowa District West.

Rev. A. Hippe, Neudorf, Saskatchewan, has been appointed Visitor of the Pheasant Hill Circuit in place of Rev. V. Hergesheimer, who has accepted a call into another circuit. — L. W. Koehler, *President*, Manitoba-Saskatchewan District.

Leonard C. Glaser has requested a colloquy to qualify as a teacher eligible for a call in The Lutheran Church — Missouri Synod. — Paul M. Freiburger, *President*, Montana District.

Pastor Herman C. Lehenbauer, Clayton, Ill., has been appointed Visitor of the Quincy Circuit in place of Pastor Edwin Hahn, who accepted a call into another circuit. — E. F. Tonn, *President*, Central Illinois District.

Pastor Wilhelm Deutschhausen of Grahamdale, Manitoba, Canada, has passed his written and oral colloquy and is hereby declared eligible for a call into the parish ministry of The Lutheran Church — Missouri Synod. — F. A. Hertwig, D. D., *Chairman*, Paul M. Bretscher, Ph. D., W. A. Baepler, D. D.

Seward Teachers College Summer School

Summer school at Concordia Teachers College, Seward, Nebr., begins June 8. The 1953 summer session is divided into three terms. The first of these is five weeks in length, the second three weeks, and the last two weeks. Opening dates for the terms are June 8, July 10, and July 31.

Course offerings are planned in all areas of instruction with the exception of the physical sciences.

In addition to the regular program, four workshops will enrich the summer study of students with special interests. Workshops in music on both the beginner and advanced levels, and workshops which will concern themselves with the Lutheran elementary curriculum and the exceptional child, are being planned.

For further information and for summer bulletins write to Department of Public Relations, Concordia Teachers College, Seward, Nebr.

Notices

The Board of Support and Pensions hereby acknowledges an anonymous gift of $160 in bills for veterans of the Cross. — Edwin A. Sommer, *Executive Secretary.*

God willing, Natchez, Miss., will soon have a Lutheran mission. Anyone knowing of Lutherans who live or work in Natchez or vicinity, also in Vidalia, La., please notify the Rev. F. H. Zucker, 318 S. Pascagoula Street, Pascagoula, Miss.

Anyone knowing of Synodical Conference Lutherans in the following suburban communities of southern Delaware County, Pa. (adjacent to Philadelphia) — Ridley Park, Norwood, Glenolden, Folcroft, Sharon Hill, Darby, Essington, Lester, Eddystone, Holmes, Marcus Hook, Woodlyn, Crum Lynne, Milmont Park, Rutledge, Morton, and Chester — please notify the Rev. Leonard G. Stohs, 731 Stockton Circle, Ridley Park, Pa.

Request for High School Teachers

Prof. Alfred J. Freitag, 3006 W. 74th St., Los Angeles 43, Calif., principal of the Los Angeles Lutheran High School, to be opened this fall, is in need of a complete teaching staff. Teachers qualified to teach in the various fields are requested to apply directly to him. — Teachers Bureau, A. C. Stellhorn, *Secretary of Schools.*

Freshman Scholarships

The Wheat Ridge Foundation of Wheat Ridge, Colo., offers five full-tuition scholarships at Valparaiso University for the academic year 1953—54 to qualified young men and women who wish to serve the Church as social workers in its welfare agencies. Candidates must be graduates of accredited high schools by June 30, 1953, and must meet the requirements of Valparaiso University for admission to its freshman class. All applications must be completed by May 1, 1953. Address inquiries to: Wheat Ridge Foundation Committee on Scholarships, Valparaiso University, Valparaiso, Ind.

Wanted

Pews for mission. Will pay transportation costs. Lutheran Church, Herman J. Speckhard, *Secretary*, Carrollton, Ill.

Choir robes. Rural congregation. Write: Box 484, Woolstock, Iowa.

Pews for four mission congregations. Write: Four Corners Lutheran Parish, Box 537, Cortez, Colo.

Information Wanted

Which is (1) the oldest church building still in existence, and which is (2) the oldest church building still in use within the area served by The Lutheran Church — Missouri Synod? The Concordia Historical Institute has been asked repeatedly for this information. Anyone having such information please notify the Rev. Aug. R. Suelflow, *Curator*, Concordia Historical Institute, 801 De Mun Ave., St. Louis 5, Mo.

Available

Brown altar cover, top measurement 78" × 33", and lectern hanging. Write Rev. Herbert Mueller, 110 South Fourth St., Dundee, Ill.

Manual Vocalion Electric Reed-Pipe Organ. Free for transportation. Write: Rev. L. Blankenbuehler, 3416 Broad St., Parkersburg, W. Va.

Electrified reed organ in very good condition, suitable for small church. Write: Ascension Lutheran Church, c/o Vernon F. Multer, 6918 Annapolis Rd., Landover Hills, Md.

Changes of Address

Pastors:

Barth, Karl, *c. r. m.*, 1660 S. 60th St., West Allis 14, Wis.
Bluhm, Gerhardt R., 224 W. Dale St., South St. Paul, Minn.
Droegemueller, A. F., Jr., 531 King, Houston 22, Tex.
Eggers, Theo., 620 W. Washington St., Lewistown, Mont.
Gall, Chaplain John D., Casual Officers Section, A. P. O. 613, San Francisco, Calif.
Gilker, A. C., *em.*, 2931 Broadmoor Place, San Bernardino, Calif.
Gueths, R. F., Avenida Bahia 674, Porto Alegre. Rio Grande do Sul, Brazil
Hahn, Edwin W., 910 Sixth St., Champaign, Ill.
Heck, Henry W., 38 Field Point Road, Greenwich, Conn.
Keiper, V. M., 1603 Maple Drive, West, Cedar Rapids, Iowa
Klatt, N. E., Box 184, Milton-Freewater, Oreg.
Nutzmann, L. W., Manilla, Iowa
Runge, Francis M., 315 Otis St., West Newton 65, Mass.
Russert, Martin A., 734 17th Ave., P. O. Box 817, Seaside, Oreg.
Seager, G. B., Cuba, Mo.
Stelter, Paul G., 6873 Hawley St., Oakland 21, Calif.
Stevenson, Duncan S., c/o Renard Bliese, R. 1, Auburn, Mich.
Stieve, William M., 422 W. 44th St., New York 36, N. Y.
Weinbach, O. F., *em.*, P. O. Box 812, Orlovista, Fla.
Westhoff, Chalmer, Corder, Mo.

Teachers:

Bruenger, A. Kenneth, 7526 Locust, Kansas City 14, Mo.
Ewald, U. R., 620 S. Hickory St., Centralia, Ill.
List, L. O., 5301 E. Rowney St., Indianapolis, Ind.
Showers, Richard, 715 Excelsior Ave., Croydon, Pa.

The Lutheran Witness

Official Organ of
The Lutheran Church — Missouri Synod

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Direct all correspondence on business matters and changes of address to the Business Office. Changes cannot be made without the old address as well as the new. If possible, please send address stencil impression from a recent issue, and note postal zone number for new address if city requires it. Three weeks' notice required.

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Harriet E. Schwenk, Assistant to the Editor

All articles, church news, announcements, obituaries, poems intended for publication in this paper, all books for review, and all general correspondence should be addressed to the Editorial Office, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and anniversaries should be sent to the Statistical Bureau, Lutheran Building, 210 North Broadway, St. Louis 2, Mo.

Much of our news is received from Religious News Service, the News Bureau of the National Lutheran Council, and our Department of Public Relations.

PRINTED IN U. S. A.

THE LUTHERAN CHURCH — MISSOURI SYNOD

BALANCE SHEET

Exhibit "A"

JANUARY 31, 1953

ASSETS			
CURRENT FUNDS			
Current Assets:			
Cash, Petty Cash Funds	$ 4,352.13		
Advances, Sundry and travel	3,185.53		
Sundry Deposits	56,920.97		
Accounts Receivable	3,335.27		
Real Estate Sales, Contracts Receivable	75,960.55		
Investments, General	421,220.46		
Investments, Foreign (Sperrmarks)	189,005.00		
College Deposits Receivable	54,780,85		
Cash Due from Other Funds	803,196.76	$ 1,611,957.52	
Deferred Charges:			
Missions Prepaid	$ 69,516.21		
The Life of Martin Luther Film	135,271.41		
Promotional Materials	9,775.80		
Equipment, Etc.	33,749.56	248,312.98	$ 1,860,270.50
SPECIFIC FUNDS			
"Conquest for Christ":			
Cash	$ 27,115.01		
Investments	4,871,265.38		
Notes Receivable Loan Grants	35,000.00	$ 4,933,380.39	
Other Specific Funds:			
Cash	$ 1,841,472.82		
Notes Receivable, Relief Loans	11,150.00		
Cash Due from Current Funds	266,558.50	2,119,181.32	
Church Extension Fund:			
Cash	$ 454,370.94		
Notes Receivable (Less Reserve of $7,752.60)	2,053,289.53	2,507,660.47	9,560,222.18
OTHER ASSETS			
Concordia Pub. House		$ 2,916,532.96	
Radio Station KFUO		497,171.29	3,413,704.25
PLANT FUNDS			
Unexpended Plant Funds:			
Cash	$ 43,331.60		
Investments	3,200,000.00	$ 3,243,331.60	
Invested in Plant:			
Colleges and Seminaries	$15,737,620.55		
St. Louis Office Building	552,412.05		
Sundry Residences	331,532.54	16,621,565.14	19,864,896.74
TRUST FUNDS			
(Schedule A-V)			
Pension Fund		$12,482,550.16	
L. L. L. Endowment Fund		2,849,346.05	
Sundry Trust Funds		2,265,796.82	
Lay Retirement Fund		517,704.16	18,115,397.19
			$52,814,490.86

LIABILITIES			
CURRENT FUND			
Current Liabilities:			
Accounts Payable	$ 4,966.43		
College Deposits Payable	254,466.67		
Cash Due to Spec. Funds	266,558.50	$ 525,991.60	
Deferred Income Cr.:			
Television Prod. Income		65,835.66	
Reserves:			
Home Mission Reserve	$ 363,616.47		
Unexpended Appropriations, Contingent Res.	125,990.00		
Contingent Reserve (Of which $594,585.64 of the funds representing this reserve have been expended for physical properties) (A-1)	760,534.11	1,250,140.58	
Budget Surplus, 1951 Operations	$ 53,793.64		
Less —			
Budget Deficit, 1952 Operations (Exhibit "B")	35,490.98	18,302.66	$ 1,860,270.50
SPECIFIC FUNDS			
"Conquest for Christ":			
Fund Balance (Schedule A-II)	$ 4,898,380.39		
Loan Fund Capital	35,000.00	$ 4,933,380.39	
Other Specific Funds:			
Mission Funds (Schedule A-III)	$ 1,441,326.03		
Other Specific Funds (Schedule A-IV)	517,234.44		
Transitory Funds	160,620.85	2,119,181.32	
Church Extension Fund:			
Notes Payable	$ 420,839.22		
Loan Payable, Home Mission Reserve	150,000.00		
Capital Account	1,936,821.25	2,507,660.47	9,560,222.18
OTHER ASSETS			
C. P. H., Net Worth		$ 2,916,532.96	
KFUO, Net Worth		497,171.29	3,413,704.25
PLANT FUNDS			
Unexpended Appropriations:			
"Conquest for Christ"		$ 3,243,331.60	
Invested in Plant:			
Cash Due to Current Funds (Of which $82,601.86 is for St. Louis Office Building)	$ 699,093.26		
Mortgage Payable	2,892.32		
Net Investment in Plant	15,919,579.56	16,621,565.14	19,864,896.74
TRUST FUNDS			
(Schedule A-V)			
Pension Fund		$12,482,550.16	
L. L. L. Endowment Fund		2,849,346.05	
Sundry Trust Funds		2,265,796.82	
Lay Retirement Fund		517,704.16	18,115,397.19
			$52,814,490.86

Schedule A-I

Analysis of Contingent Reserve Fund

FEBRUARY 1, 1952, TO JANUARY 31, 1953

BALANCE, FEBRUARY 1, 1952		$529,945.74
Add		
Return from "Conquest for Christ" Fund of Advances made to rehabilitate College Properties	$270,000.00	
Return from "Conquest for Christ" Fund of the following advances:		
River Forest — Overdraft	14,283.41	
Bronxville — Parking Lot	2,250.00	
Seward — Remodeling	88,000.00	
Oakland — Plastering	17,962.00	
St. Louis — Equipment	10,099.50	
Portland — Luther Hall	3,300.00	
Portland — Four Lots	2,800.00	
Fort Wayne — Equipment	4,278.00	
St. Louis — Convert Electricity	18,000.00	
Portland — Deficit	17,609.48	
Austin — Overdraft	2,697.21	451,279.60
		$981,225.34
Deduct		
Drawing Account Established for Family Worship Hour	$ 50,000.00	
Grant — Concordia Historical Institute	30,000.00	
Grant — Resettlement Project in Germany	90,990.00	
Grant — Foreign Mission Building in Japan	41,053.31	
Grant — Chapel in Austin, Tex.	2,697.21	
Loan — Normal and High Schools in Nigeria, West Africa	2,500.00	
Appropriation for Portland, Oreg., Improvements	2,950.71	
Death Benefit Allowance	500.00	220,691.23
BALANCE, JANUARY 31, 1953		$760,534.11

Schedule A-III

"CONQUEST FOR CHRIST" FUNDS — GRANTS TO MISSIONS — UNEXPENDED

JANUARY 31, 1953

	Total	Television Fund	Foreign Missions	Negro Missions	North and South American Missions	Stewardship Department	Medical Mission Scholarship Fund
APPROPRIATIONS							
("Conquest for Christ")	$3,223,250.00	$750,000.00	$278,250.00	$319,500.00	$1,810,500.00	$65,000.00	$ ——
Receipts During Year Ended January 31, 1953	8,311.97	7,585.94	——	——	——	——	726.03
Total	$3,231,561.97	$757,585.94	$278,250.00	$319,500.00	$1,810,500.00	$65,000.00	$ 726.03
Deduct							
Disbursements or Transfers to January 31, 1953							
Television Production Expenses	$ 757,585.94	$757,585.94					
Chapel in Trivandrum, India	10,000.00		$ 10,000.00				
Purchase of Car for Hong Kong Mission	2,000.00		2,000.00				
Residential Property in Taipeh	5,000.00		5,000.00				
India — Students' Quarters, Chapels, Workers' Homes	19,550.00		19,550.00				
Land and House in Hanno, Japan	8,500.00		8,500.00				
Tokyo Mission Residence	22,000.00		22,000.00				
Totsuka, Japan, Residence	10,000.00		10,000.00				
Nagercoil, India, Seminary Church	9,000.00		9,000.00				
Ambur, India, High School	4,500.00		4,500.00				
Ambur, India, Training School Hostel	7,500.00		7,500.00				
Wandoor, India, Dispensary and Reading Room	3,500.00		3,500.00				
Urawa, Japan, School	5,000.00		5,000.00				
Nakano-Cho, Japan, Garage	600.00		600.00				
Sapporo, Japan, Garage	1,000.00		1,000.00				
New Wing Addition to Chapel, Selma, Ala.	13,734.30			$ 13,734.30			
Renovation of Girls' Dormitory, Selma, Ala.	6,265.70			6,265.70			
Boys' Dormitory, Selma, Ala.	17,000.00			17,000.00			
Chapel, Kannapolis, N. C.	20,000.00			20,000.00			
Chapel, Washington, D. C.	20,000.00			20,000.00			
Mission Church Building, Milwaukee, Wis.	25,000.00			25,000.00			
Schools in Nigeria	10,000.00			10,000.00			
Motorization in Argentine District	7,500.00				$ 7,500.00		
Argentine District for Montevideo	5,000.00				5,000.00		
Gymnasium, Porto Alegre, Brazil	15,000.00				15,000.00		
Transferred to Church Extension Capital	250,000.00				250,000.00		
Loan to Church Extension Fund	150,000.00				150,000.00		
Transferred to Home Mission Reserve	350,000.00				350,000.00		
Loan to Burlington, Vt., Atlantic District	35,000.00				35,000.00		
Total Disbursements and Transfers	$1,790,235.94	$757,585.94	$108,150.00	$112,000.00	$ 812,500.00	$ ——	$ ——
BALANCES, JANUARY 31, 1953 (To Exhibit "A")	$1,441,326.03	$ ——	$170,100.00	$207,500.00	$ 998,000.00	$65,000.00	$ 726.03

Schedule A-II

"Conquest for Christ Funds"

FEBRUARY 1, 1952, TO JANUARY 31, 1953

BALANCE, FEBRUARY 1, 1952		$ 60,735.33
Add		
Receipts:		
Districts	$13,008,931.18	
Sundry	20,877.70	
Interest Earned on Investments	88,895.46	13,118,704.34
		$13,179,439.67
Deduct		
Disbursements and Appropriations:		
Collection Expense	$ 335,597.45	
Appropriations:		
Mission Fund Grants	3,223,250.00	
Educational Fund Grants:		
Buildings	$ 4,656,711.83	
Equipment	65,500.00	4,722,211.83 8,281,059.28
BALANCE, JANUARY 31, 1953 (To Exhibit "A")		$ 4,898,380.39

Exhibit "B"

Statement of Budget Cash Receipts and Disbursements

FEBRUARY 1, 1952, TO JANUARY 31, 1953

BUDGET RECEIPTS (Per Schedule B-I)	Budget	Actual
Receipts from Districts	——	$4,652,305.68
Receipts from Sundry Sources	——	350,165.30
Total Budget Receipts	$5,250,000.00	$5,002,470.98
BUDGET DISBURSEMENTS (Per Schedule B-II)		
Missions	$2,019,000.00	$2,028,565.49
Higher Education	1,827,000.00	1,688,057.52
Support and Pensions	740,000.00	738,400.70
Parish Education	87,600.00	95,700.81
Stewardship, Missionary Education, and Promotion	135,000.00	119,557.05
Administration	273,805.00	317,773.84
Standing and Special Committees	50,000.00	49,906.55
Contingent Reserve Fund	117,595.00	——
Total Budget Disbursements	$5,250,000.00	$5,037,961.96
EXCESS OF BUDGET DISBURSEMENTS OVER RECEIPTS (To Exhibit "A")		$ 35,490.98

Schedule A-IV

OTHER SPECIFIC FUNDS

FEBRUARY 1, 1952, TO JANUARY 31, 1953

	Total	Advance Scholarship Fund	Armed Services Commission	Blind Literature Fund	Centennial Thank-offering	Peace Thank-offering	General Relief Fund	Relief in Europe and Asia	Scholarly Research Fund
BALANCES, FEBRUARY 1, 1952	$1,181,138.24	$2,450.00	$375,430.78	$4,310.40	$420,345.49	$236,293.80	$132,111.19	$10,196.58	$ ——
Add									
Receipts During Fiscal Year 1952	40,938.46	850.00	9,610.21	3,465.10	——	——	3,344.72	18,668.43	5,000.00
Total	$1,222,076.70	$3,300.00	$385,040.99	$7,775.50	$420,345.49	$236,293.80	$135,455.91	$28,865.01	$5,000.00
Deduct									
Disbursements During Fiscal Year 1952									
Radio Missions in Foreign Fields					$ 92,144.19				
Scholarly Research and Publications					50,199.71				
Speech Laboratory Equipment					——				
Visual Education					2,129.44				
Foreign Mission Expansion — Home Mission Expansion — North and South America					51,068.08				
Disbursed by Order of Board			$341,417.14						$ 670.07
Disbursed by Board for Book Fund				$ 515.16					
London D. P. Mission						$ 2,458.20			
Deaf Congregation, Washington, D. C.						368.82			
Ontario District D. P. Work						25,000.00			
Bad Boll, Hannover, Conference						31,078.30			
Lutheraner — Germany Ed.						650.08			
German Students — Travel and Board, Concordia Seminary						3,316.72			
Hilfswerk Stuttgart						12,500.00			
Reconstruction — Great Britain, Belgium, and Germany						8,498.32			
Church World Service Relief						490.55			
Mexico, Chapels						3,904.76			
South American Missions						1,028.44			
Foreign Missions — Japan						14,250.00			
Finnish Church Loan						15,270.54			
Council of Great Britain						13,724.47			
China Rehabilitation (Korean Student)						672.10			
Foreign Missions							$ 6,430.00		
Flood Relief — N. Nebraska District							5,200.00		
Relief Grants							4,324.00		
Sundry Board Expenses							95.90		
Canadian Lutheran World Relief Expenses								$11,291.23	
Automobile								2,477.72	
Displaced Persons — Supplies and Packages								3,668.32	
Total Disbursements	$ 704,842.26	$ ——	$341,417.14	$ 515.16	$195,541.42	$133,211.30	$ 16,049.90	$17,437.27	$ 670.07
BALANCES, JANUARY 31, 1953 (To Exhibit "A")	$ 517,234.44	$3,300.00	$ 43,623.85	$7,260.34	$224,804.07	$103,082.50	$119,406.01	$11,427.74	$4,329.93

Schedule A-V

ASSETS AND LIABILITIES

TRUST FUNDS

JANUARY 31, 1953

ASSETS			LIABILITIES		
PENSION FUND			**PENSION FUND**		
Cash	$ 118,291.50		Pension Fund	$11,289,796.04	
Investments	12,194,676.54		Retirement Fund	841,255.22	
Unamortized Premiums and Discounts	93,058.85		Contingent Fund	180,283.88	
Accrued Int. Receiv. on Investments	76,523.27		Reserve for Investment Depreciation	109,055.99	
			Earnings — Current	62,159.03	
		$12,482,550.16			$12,482,550.16
L. L. L. ENDOWMENT FUND			**L. L. L. ENDOWMENT FUND**		
Investments	$ 2,843,395.00		L. L. L. Endowment Fund	$ 2,704,599.27	
Accrued Int. Receiv. on Investments	5,951.05		Reserve for Investment Depreciation	113,569.94	
			Cash Due to Current Funds	25,225.79	
		2,849,346.05	Earnings — Current	5,951.05	2,849,346.05
SUNDRY TRUST FUNDS			**SUNDRY TRUST FUNDS**		
Cash — Bequests	$ 23,093.40		Annuity Endowments	$ 529,652.77	
Investments	2,232,198.35		Bequests Pending Liquidation	23,112.40	
Unamortized Premiums and Discounts	6,692.01		Legacies	1,089,774.87	
Accrued Int. Receiv. on Investments	3,794.06		Permanent Support Fund	243,672.46	
Bequest Investment Suspense	19.00		Insurance Reserve, Fire and Tornado	185,237.55	
			Reserve for Investment Depreciation	62,117.16	
			Earnings — Current	53,351.90	
		2,265,796.82	Cash Due to Current Funds	78,877.71	2,265,796.82
LAY RETIREMENT FUND			**LAY RETIREMENT FUND**		
Cash	$ 17,376.11		Lay Retirement Fund	$ 517,704.16	
Investments	498,240.00				
Unamortized Premiums and Discounts	1,030.83				
Accrued Int. Receiv. on Investments	1,057.22	517,704.16			517,704.16
Total (To Exhibit "A")		$18,115,397.19	*Total* (To Exhibit "A")		$18,115,397.19

Schedule B-I

Statement of Budget and "Conquest for Christ" Collection Receipts

FEBRUARY 1, 1952, TO JANUARY 31, 1953

RECEIPTS FROM DISTRICTS	Budget	"Conquest for Christ"
Alberta and British Columbia	$ 14,000.00	$ 61,821.76
Atlantic	132,954.86	457,941.08
California and Nevada	44,807.56	222,725.96
Central	466,990.00	1,326,884.25
Central Illinois	165,616.15	445,172.77
Colorado	28,838.68	94,002,96
Eastern	114,737.54	393,028.70
English	251,378.09	634,573.75
Florida-Georgia	9,420.87	29,819,03
Iowa East	113,830.00	317,060.97
Iowa West	210,000.00	501,665.14
Kansas	141,586.19	410,623.90
Manitoba and Saskatchewan	11,108.36	57,546.33
Michigan	448,243.61	1,041,160.71
Minnesota	390,696.06	939,889.11
Montana	18,909.54	70,304.89
North Dakota	65,000.00	223,951.99
North Wisconsin	218,438.76	471,258.99
Northern Illinois	456,754.10	873,924.01
Northern Nebraska	80,004.00	311,857.05
Northwest	73,040.00	309,581.60
Oklahoma	28,110.01	169,499.32
Ontario	26,243.50	138,027.50
South Dakota	51,842.77	148,674.89
South Wisconsin	299,316.48	782,776.20
Southeastern	56,528.69	225,757.48
Southern	15,417.81	104,853.84
Southern California	52,450.00	273,745.50
Southern Illinois	107,000.00	295,737.42
Southern Nebraska	118,131.95	365,263.38
Texas	70,086.89	410,214.50
Western	370,823.21	899,586.20
Total Receipts from Districts (To Exhibit "B")	$4,652,305.68	$13,008,931.18

MISCELLANEOUS RECEIPTS		
Sundry Sources (To Exhibit "B")	350,165.30	20,877.70
TOTAL BUDGET RECEIPTS		
(To Exhibit "B")	$5,002,470.98	$13,029,808.88

Schedule B-II

Statement of Budget Disbursements

FEBRUARY 1, 1952, TO JANUARY 31, 1953

MISSIONS	Budget	Actual
Blind Missions	$ 17,000.00	$ 16,944.02
Deaf Missions	123,000.00	134,000.00
European Missions	80,000.00	81,288.08
Foreign Missions	758,000.00	764,117.40
Negro Missions in U. S. and Africa	288,000.00	288,000.00
North and South American Missions	700,000.00	692,309.64
Student Service Commission	35,000.00	32,513.50
Secretary of Missions	18,000.00	13,884.77
Medical Missions	—	5,508.08
Totals for Missions	$2,019,000.00	$2,028,565.49
HIGHER EDUCATION		
Colleges and Seminaries	$1,765,950.00	$1,648,066.84
Board for Higher Education	34,550.00	21,633.77
Accounting System Introduction	5,000.00	1,176.97
Accreditation of Colleges	4,000.00	221.48
Introduction of Senior College	7,500.00	3,543.15
Professors' Conference	7,500.00	12,356.79
Meeting of Educational Personnel	2,500.00	1,058.52
Totals for Higher Education	$1,827,000.00	$1,688,057.52

SUPPORT AND PENSIONS	Budget	Actual
Support and Executive Office	$ 677,000.00	$ 669,006.75
Death Benefits	32,000.00	29,875.00
Candidate Subsidy	12,000.00	16,064.22
Accounting in Fiscal Office	19,000.00	22,826.93
Special Pension Premiums	—	627.80
Totals for Support and Pensions	$ 740,000.00	$ 738,400.70
PARISH EDUCATION		
Board for Parish Education	$ 79,000.00	$ 86,380.17
Board for Young People's Work	8,600.00	9,194.45
Special Library Account	—	126.19
Totals for Parish Education	$ 87,600.00	$ 95,700.81
STEWARDSHIP, MISSIONARY EDUCATION, AND PROMOTION		
Stewardship, Missionary Education	$ 135,000.00	$ 119,557.05
Totals for Stewardship, Missionary Education and Promotion	$ 135,000.00	$ 119,557.05
ADMINISTRATION		
Appeals, Board of	$ 1,500.00	$ 596.80
Auditing Department	12,500.00	31,456.45
Chicago Office	720.00	720.00
Collection Materials	2,500.00	1,568.93
Comptrollers Department	—	7,874.36
Directors, Board of, Including Planning Counselor (A)	35,000.00	4,966.69
Equipment — Fiscal Office	5,000.00	9,071.45
Fidelity Bond	1,100.00	1,037.67
Fiscal Conference	12,500.00	12,519.10
Fiscal Office	30,650.00	30,795.49
Fiscal Office Auto	—	1,111.80
Foreign Exchange	—	(723.72)
Legal Department	5,000.00	5,134.61
Lutheran Service for Refugees	—	16,796.87
Mailing Department	—	2,999.14
Maintenance of Office Building	30,000.00	36,087.63
Mimeograph and Supplies	—	2,485.99
Periodicals, Gratis	—	86.03
Planning Counselor	(A) —	16,159.75
College of Presidents	5,000.00	2,135.26
President's Office	25,000.00	19,779.91
Public Relations	41,835.00	41,386.09
Reserve, Fire and Tornado Insurance	25,000.00	25,000.00
Secretary's Office	4,500.00	4,620.03
Statistical Bureau	10,500.00	11,547.36
Transportation Department	3,000.00	1,928.54
Trustees, Board of	500.00	471.04
Vice-President's Allowance and Exps.	13,500.00	18,721.66
Statistical Yearbook	8,500.00	11,438.91
Totals for Administration	$ 273,805.00	$ 317,773.84
STANDING AND SPECIAL COMMITTEES		
Catechism Committee	$ —	$ 100.99
Centennial Committee	1,000.00	483.49
Church Architecture Committee	1,000.00	915.15
Concordia Historical Institute	6,500.00	6,500.01
Constitutional Matters Committee	400.00	—
Doctrinal Unity Committee	2,000.00	2,996.66
Finnish Church Committee	—	72.86
Fraternal Organization Committee	1,100.00	428.20
Handbook Review and Revision Com.	—	3.49
Hymnology and Liturgics Committee	350.00	361.35
Radio Station KFUO Subsidy	8,000.00	8,000.00
Scholarly Research Committee	5,000.00	5,000.00
Social Welfare Committee	17,000.00	12,836.57
Synodical Radio and Television Com.	4,000.00	5,047.64
Teachers Placement Committee	400.00	2,604.86
Lay Enlistment Committee	—	2,112.80
Colloquy Committee	—	106.60
Intersynodical Relations Committee	—	1,229.82
Status of Teachers Committee	—	309.48
Doctrine, Advisory Committee of	—	314.49
English District Amalgamation Expense	—	482.09
Sundry Items	3,250.00	—
Totals for Standing and Special Committees	$ 50,000.00	$ 49,906.55
CONTINGENT RESERVE FUND	$ 117,595.00	$ —
TOTAL BUDGET DISBURSEMENTS (To Exhibit "B")	$5,250,000.00	$5,037,961.96

SYNODICAL BUILDING FUND

Exhibit "D"

JANUARY 31, 1953

APPROPRIATIONS

	"Conquest For Christ"	Other Appropriations	Total Appropriations	Expended	Unexpended Balances
Advance Made to Rehabilitate College Properties — Returned to Contingent Reserve Account	$ 270,000.00	$ —	$ 270,000.00	$ 241,465.34	$ 28,534.66
Advances Made to Carry Out Provisions of the "Building for Tomorrow" Program	779,034.98	—	779,034.98	726,453.42	52,581.56
Advances Made from the Contingent Reserve Account to Carry Out Provisions of the "Building for Tomorrow" Program	181,279.60	—	181,279.60	166,106.49	15,173.11
District Contributions	—	141.60	141.60	—	141.60
Austin	215,000.00	—	215,000.00	32,750.00	182,250.00
Bronxville	55,000.00	—	55,000.00	—	55,000.00
Concordia	285,000.00	—	285,000.00	—	285,000.00
Edmonton	250,000.00	57,584.28	307,584.28	120,855.89	186,728.39
Fort Wayne	360,000.00	—	360,000.00	2,104.72	357,895.28
Milwaukee	400,000.00	—	400,000.00	—	400,000.00
Oakland	—	906.23	906.23	652.43	253.80
Portland	110,000.00	9,109.28	119,109.28	18,494.50	100,614.78
River Forest	493,500.00	—	493,500.00	94,265.97	399,234.03
Saint Louis	563,772.07	—	563,772.07	154,147.82	409,624.25
Saint Paul	50,000.00	—	50,000.00	—	50,000.00
Seward	280,000.00	—	280,000.00	—	280,000.00
Springfield	297,625.18	14,725.00	312,350.18	4,050.04	308,300.14
Winfield	132,000.00	—	132,000.00	—	132,000.00
Totals	$4,722,211.83	$82,466.39	$4,804,678.22	$1,561,346.62	$3,243,331.60

Exhibit "C" Church Extension Fund

FEBRUARY 1, 1952, TO JANUARY 31, 1953

BALANCE, FEBRUARY 1, 1952		$ 357,244.69
Add		
Receipts:		
Contributions	$ 3,278.78	
Loan from Home Mission Reserve	150,000.00	
Appropriation from "Conquest for Christ" Fund	250,000.00	
Administration Fees	16,228.42	
Repayment of Notes Receivable	230,214.27	
Notes Payable	52,050.00	701,771.47
Deduct		$1,059,016.16
Disbursements:		
Expenses	$ 625.22	
New Loans	604,020.00	604,645.22
BALANCE, JANUARY 31, 1953 (To Exhibit "A")		$ 454,370.94

Certificate of Audit

As independent auditors engaged by The Lutheran Church — Missouri Synod, we have examined the books and records of that organization as of January 31, 1953, and the financial transactions for the fiscal year then ended. We have reviewed the system of internal control and the accounting procedure of Synod, and without making a detailed audit of the transactions, have examined or tested accounting records and other supporting evidence by methods and to the extent we deemed appropriate. Our examination was made in accordance with generally accepted auditing standards and included all such auditing procedures as we considered necessary in the circumstances.

The investment in plant, exclusive of Mission buildings, aggregated $16,621,565.14 on January 31, 1953, and has been valued on the basis of the appraisal value in June, 1932, plus subsequent additions at cost without any provision for depreciation.

In our opinion, the accompanying balance sheet and related statements of income and expense and fund transactions present fairly the financial position of Synod as of January 31, 1953, and the results of the financial transactions for the fiscal year then ended, in conformity with generally accepted accounting principles applied on a basis consistent with that of the preceding year.

TRACY B. WHITTON & COMPANY
Certified Public Accountants

St. Louis, Mo.
March 12, 1953

Notes on the Treasurer's Annual Report

Synod enjoyed another successful year for Fiscal 1952. Budget income from Districts amounted to $4,652,305.68, the largest sum ever collected for this purpose from the Districts. The comparable figure for Fiscal 1951 was $4,334,910.62, or an increase of $317,395.06. Receipts from Sundry Sources amounted to $350,165.30 — from legacies and bequests, $48,055.04, from Concordia Publishing House dividend allocation, $200,000.00, from the L. L. L. Endowment Fund Earnings, $70,753.18, and from Miscellaneous Receipts, $31,357.08.

The budget adopted for Fiscal 1952 was $5,250,000.00. Budget disbursements were $5,037,961.96, or $212,038.04 less than the adopted budget. The budget deficit, therefore, amounted to $35,490.98, as compared to a surplus of $53,793.64 last year.

A study of Schedule "B-1" shows that all Districts contributed large and substantial sums for Synod's important work.

Included in the moneys received from the Districts are the cash contributions for the "Conquest for Christ" offering. The total amount received from Districts is listed as $13,008,931.18 and from Sundry Sources, sent direct to the Treasurer's office, $20,877.70, which, added to the balance of $60,735.33 on February 1, 1952, makes a grand total of $13,090,544.21.

It is, of course, a tremendous task to "put to work" $13,000,000.00. Vast sums are being "put to work" in the form of constructing classrooms, health centers, dormitories, dining room facilities, etc., at our various colleges. Allocations of the "Conquest for Christ" funds are listed in Schedule "A-II." Mission field grants total $3,223,250.00 and Educational Fund grants for building and equipment total $4,722,211.83. All mission fields of Synod are receiving a direct benefit from the offering, namely, Home Missions, Foreign Missions, Negro Missions, etc. It will take another two or three years before all cash can be "put to work" in the mission fields and on the campuses of our various colleges.

All appropriations made from the Contingent Reserve to carry out the provisions of the "Building for Tomorrow" program have been returned from funds provided by the "Conquest for Christ" offering. In addition, the capital expenditures made at the colleges and seminaries, including those authorized at the 1950 convention, in excess of funds available in the "Building for Tomorrow" building fund, have also been taken from the "Conquest for Christ" offering. "Exhibit D" of this report reflects the appropriations, the expenditures, and the unexpended balances in the synodical Building Fund as of January 31, 1953.

The Balance Sheet, "Exhibit A," reflects all assets and liabilities of Synod on a "Fund Accounting Basis." The "overspent" situation under the caption "Cash Due from, or Due to, Other Funds" is again reflected on the Balance Sheet. This "overspent" amount is $803,196.76; of this amount $699,093.26 has been used for physical property funds, and $25,225.79 is due from the L. L. L. Endowment Fund and $78,877.71 is due from Sundry Trust Funds. The latter two "overspent" amounts will be adjusted early in 1953 by the collection of U. S. Savings Series "F" Bonds which mature in May and August. These "overspent" amounts were temporarily borrowed from "Current Funds" and, as stated, will be repaid as the cash becomes available.

From the Trust Fund section of the Balance Sheet, it is noted that Synod's Trust Fund business has grown considerably in the last few years. Particularly is this true of the Pension Fund, which shows total assets and liabilities as of January 31, 1953, of $12,482,550.16.

If our members resolved to "share with the Lord" and make regular week-by-week contributions, we should have less difficulty in meeting our budget obligations. Let us, therefore, all firmly resolve to regularly, weekly, give of our substance to extend His kingdom.

This report, of course, merely touches the more important financial developments, since it is impossible for us to go into greater detail. However, we are always willing and ready to answer any questions that may arise with regard to the Treasurer's Annual Report.

W. H. SCHLUETER, *Treasurer*

W. H. Schlueter

The Treasurer

W. H. Schlueter, Treasurer, Controller, and Trust Officer, is elected by Synod in convention. Following the Milwaukee convention, which authorized a Controller, the Board of Directors appointed the Treasurer as Controller, with power to employ an assistant.

The Treasurer is also Trust Officer, appointed by the Board of Directors.

The Assistant Controller, Mr. Raymond Rauscher, and Assistant Treasurer, Mr. Charles E. Groerich, are full-time employees of Synod and do all the mechanical work of their respective positions as enumerated below, under the direct supervision of the Treasurer, who has the full responsibility of the Fiscal Department of Synod.

Assistant Controller

He is responsible to the Controller in the performance of all of his assigned duties. He shall examine and analyze all expenditures and see that they are properly substantiated and that they come within the regulations of Synod. He is to study and review the budget requests and report to the Board of Directors the results of such study in the light of the approved budgets for prior years. He is the Personnel Director of Synod — employs all necessary office help and supervises the handling of the payroll. He is responsible for the accounting activities of Synod and for the audits of all agencies subsidized by Synod. He is to analyze and appraise all of the financial operations of Synod and to assist in the interpretation of this financial data to the Board of Directors. He is to work toward the co-ordination, unification, and standardization of the fiscal operations of Synod's agencies.

Raymond Rauscher

Assistant Treasurer

The Assistant Treasurer receives and disburses Synod's moneys and keeps an accurate account of them as instructed by the Board of Directors and by the Treasurer of Synod, to whom he shall be responsible. He is also responsible for the proper keeping of Synod's General Ledger and the large number of Pension Fund accounts. He shall publish monthly, in the LUTHERAN WITNESS and DER LUTHERANER, regular reports of all moneys received from the respective District Treasurers during the fiscal year.

Charles E. Groerich

He also keeps an accurate record of all of Synod's Trust Funds and serves as secretary of the Board of Trustees. He keeps an accurate and detailed list of all investments made by the Board of Trustees.

He shall also keep on file, as Assistant Trust Officer, a correct list of all devises, bequests, and legacies which have been given to Synod. He shall keep correct lists of such moneys or real estate, bequeathed or devised, the stipulations of the will, if any, and the name of the executor or executors. New legacies and bequests made to Synod shall be reported to the Treasurer as they occur and to the Board of Directors. At every convention of Synod he shall render a financial statement on all such legacies and bequests.